

مواعظ فقیہ الامت

MAWAA'IZ

DISCOURSES OF FAQEEH-UL-UMMAT

Volume One

MUFTI MAHMOOD HASAN GANGOHI رحمة الله عليه

بسم الله الرحمن الرحيم

"In the name of Allah, the All Gracious, All Merciful"

مواعظ فقیہ الامت

Discourses of Faqeeh-ul-Ummat Hadhrat Mufti Mahmood Hasan Gangohi

رحمۃ اللہ علیہ

Vol. 1

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Foreword

باسمه تعالی

All praise and gratitude be to almighty Allah Subhaanahu wa Ta'ala and *salaat* and *salaam* be upon our beloved master Sayyiduna Muhammad ﷺ, his companions, family members and those to follow till the Day of Qiyaamah.

It is through the sheer grace of Allah Ta`ala that the *mawaa`iz* (discourses) of Faqeeh-ul-Ummat have been translated into English. These *mawaa`iz* are the discourses of none other than the great *wali* and saint Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه who was amongst the leading scholars and saintly figures of our recent past. Hadhrat's discourses have brought about a revolutionary change in the lives of many and inspired many others to take up the path of righteousness and piety.

The discourses were recorded and transcribed by several students of Hadhrat and later published in Urdu.

We make du`aa to Allah Ta`ala that He accepts this translation, makes it a source of inspiration for all those who read it and allow it to be a means of *thawaab-e-jaariyah* for all those who had contributed towards its compilation and translation. *Aameen*

Ebrahim Salejee[1]

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[1] Hadhrat Mufti Ebrahim Salejee Sahib دامت بركاتهم is a *Khaleefah* of Hadhrat Mufti Mahmood Sahib رحمة الله عليه and he is the principal of Madrasah Taleemuddeen in Isipingo Beach.

Introduction

Who was Hadhrat Faqeeh-ul-Ummat رحمة الله عليه? Born to pious parents in the town of Gangoh in the year 1325 A.H. he lived to become one of the greatest luminaries of his time. Nevertheless, describing the personality of Hadhrat Mufti Sahib رحمة الله عليه is an almost impossible task. The most eloquent words would hopelessly fail in truly describing the knowledge, brilliance, piety, kindness, compassion, humility, and the numerous other qualities which he embodied. He was an *ustaaz* to thousands of students, a mentor to thousands of disciples and a kind and compassionate father to all who came into contact with him.

His compassion and kindness knew no bounds. It was indeed his fundamental nature. Every year he personally took care of the monthly expenses of numerous students of Darul Uloom Deoband, Saharanpur and other institutions. And he also saw to their various needs. There were instances when he gave away his valuable, personal *kitaabs* and there were occasions where he even gave away the clothing he had been wearing at that time. Despite this, he never regarded himself as having shown any favour to anyone. He greatly loved the poor, he loved being with them and he loved living and had a desire of even passing away like them. Hadhrat رحمة الله عليه was also forever concerned about the *Deeni* progress of others, especially the poor.

It was the normal practice of Hadhrat Mufti Sahib رحمة الله عليه for many years that he would recite 15 *paras* or more daily in *salaah*. During the month of *Ramadhaan*, he would complete one Qur'aan daily.

Hadhrat Mufti Sahib رحمة الله عليه taught *Bukhaari Shareef* for many years at Kanpur as well as at Darul Uloom Deoband. Besides teaching *Bukhaari Shareef* and other books of *hadeeth* at Deoband, he also graced the distinguished position of Grand Mufti of that august institution for many years.

His *fataawa* (Islamic verdicts) have been compiled into 29 volumes each of which spans over hundreds of pages. Besides the *fatwas*, he authored several books and booklets. Upon his instruction the publication of many magazines and newsletters was undertaken by various institutions. Together with this Hadhrat Mufti Sahib رحمة الله عليه travelled to many countries for the purpose of disseminating the *Deen* of Rasulullah ﷺ. South Africa was particularly fortunate in that Hadhrat Mufti Sahib رحمة الله عليه repeatedly blessed our shores with his presence and benefited the *Ummah* with his teachings. It was also the good fortune of South Africa that this country was blessed with his company during the last days of his earthly life.

May Allah Ta`ala allow this publication to be a source of guidance for the entire *Ummah*.

Discourse 1

Purification of the Soul

Purification of the soul

نحمده و نصلي على رسوله الكريم

فأعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ﴿١٤﴾ وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾ بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿١٧﴾ اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ﴿١٨﴾ صُحُفِ اِبْرٰهِيْمَ وَ مُوْسٰى ﴿١٩﴾

Allah Ta`ala has stated in the Qur'aan-e-Kareem:

"Successful indeed is he who has purified his inner-self." (al-A`laa:14)

Whoever has corrected his inner-self is surely successful. People's understanding of success differs.

An individual feels that by acquiring a palatial house, he is successful. Another person reasons that attaining wealth is the ultimate success. A third person concludes that if he marries into a wealthy and noble family, then he too will be successful. A fourth person decides that if he graduates from college and becomes a professional, he also will be successful.

Elections have arrived and the nominated candidate reasons that succeeding in the electoral process and becoming a member of parliament, will make him successful. Every individual's view of success differs.

The correct view of success, however, is the one outlined by the Creator of these views. What Allah Ta`ala explains as success is true success. Everything else is not success but merely a deception, which is temporary and will swiftly perish. Success is something that is everlasting.

By purifying the soul, two things are achieved namely:

1) Excellent character

2) Righteous deeds.

These qualities will always assist man. It will assist him in this world and in the grave. At the time of resurrection, on the Pul-siraat (bridge of Siraat), at the time of weighing one's action, etc. Undoubtedly, whoever can easily achieve these qualities is indeed successful.

A person has accumulated a great deal of money. He has gathered heaps upon heaps of notes. However, if one termite finds its way to that wealth and consumes it; will this money be regarded as success? Such a 'success' which one termite can easily destroy, Allah Ta`ala protect, is not true success. It is a deception and a means of our ruin.

An individual owns an airplane. The business generated through it is exceptional. But if, in mid-air, the plane experiences some technical difficulty and crashes every person aboard it will die. Is this success?

Another person owns an expensive sports car and he considers himself to be successful. Whilst driving he is involved in an accident, destroying the car and himself. Is this any type of success?

Another 'successful' person owns a train, which is involved in an accident resulting in the death of all the passengers. What success is this? In reality, success is not found in any of these objects.

Unreliable empire

We have witnessed an incident where an extremely affluent and arrogant person had his entire wealth snatched away from him in the flash of an eye. He was forced, at gunpoint, to sign a document declaring that he had sold his belongings and received the money for it. He signed the documents and was 'chased away' from his own premises. He left with not even a single cent on him to buy his supper!

None of these things are worthy of attaching your heart to. They are not worthy of being relied upon nor are they worthy of being

desired for. They are nothing more than a ploy, which have no significance in the eyes of Allah Ta`ala.

Generosity at its best

True success is that, which Allah has declared,

"Indeed, successful is he who has purified his soul." (al-A`laa:14)

For example, one has the trait of miserliness, which needs to be removed and replaced with generosity. How do we go about removing miserliness and replacing it with generosity? What is the definition of generosity? Is a generous person one who compiles a thesis about generosity, providing strong proofs and thereafter reads it out to someone? Or is a generous person one who writes a booklet about generosity and then publishes it? Or is a generous person one who shows others the avenues of generosity?

Incident of Bayazid Bustami رحمة الله عليه, the Hafiz and the barber

It is recorded in the works of Hadhrat Bayazid Bustami رحمة الله عليه that once he addressed his *nafs* and said, "You are stingy!"

"Why do you call me stingy? In fact, I am very generous," his *nafs* protested.

"Very well," commented Hadhrat Bayazid رحمة الله عليه. "We shall test your generosity. Tomorrow, we will hand over our entire wealth to the first poor person that we come across. If the wealth is given over with a happy heart, this will indicate that you are generous, otherwise not."

The next morning Hadhrat Bayazid رحمة الله عليه set off to donate 50 *ashrafis* (gold coins), in charity. He came across a blind Hafiz Sahib, sitting in a barbershop. Observing his tattered and torn clothing he

respectfully approached the Hafiz Sahib and said, "Hafiz Sahib, I wish to give these *ashrafis* as a gift to you."

"I am glad that you have come along," expressed with joy. "I do not have any money to pay this barber. Please hand it over to him."

Hadhrat Bayazid رحمة الله عليه thought to himself that this Hafiz is blind. Hence, he does not realise the true value of these *ashrafis*. How can a haircut be worth 50 *ashrafis*?

"This is the reason why you are stingy. Hand it over to the barber!" the Hafiz Sahib ordered. He was referring to a very deep matter.

Hadhrat Bayazid رحمة الله عليه felt very ashamed and placed the *ashrafis* in front of the barber. The barber however, commented, "The moment I saw the torn and tattered clothing of this Hafiz Sahib, I made an intention to cut his hair solely for the pleasure of Allah Ta`ala. I am not going to spoil my intentions for this bauble heap."

Hadhrat Bayazid رحمة الله عليه picked up the wealth, proceeded to the river and threw the entire amount in the river.

"May Allah Ta`ala ruin you. Whoever attaches his heart to you becomes disgraced in this manner."

More important than defining generosity, we need to inculcate it into our lives. One does not become generous by defining generosity, writing poetry or booklets about it. Allah Ta`ala made the Sahaabah ﵃, who were trained and nurtured by Nabi ﷺ, successful. Further, among the qualities of Nabi ﷺ is,

"The one who will purify their (the believer's) inner-selves." (Aal Imraan:164)

Read the biographies of the Sahaabah ﵃ and see what great deeds of generosity were accomplished at their hands.

Abdullah bin Ja`far ﷺ, Qais and a blind person

Once, a few people had gathered for a certain event. Gradually, they began discussing amongst themselves who was the most generous person of that time. Three names were forwarded. Who were these three? One was Abdullah bin Ja`far ﷺ, the second was Qais and the third was a blind Hafiz Sahib. It was agreed that these three would be tested to see who amongst them was the most generous.

They sent an 'inspector' to Abdullah bin Ja`far ﷺ. At that time Abdullah bin Ja`far ﷺ was preparing to go on a journey. He had loaded his camels with gold coins, food and drink so that if he wanted to entertain anyone en-route, he could do so. The conditions for travelling, in that era, were such that water was very scarce.

The designated person, came up to him and pleaded, "I am a traveller and I require a conveyance."

Abdullah bin Ja`far ﷺ was ready to go on a journey. The camels were loaded and the only thing remaining was to mount it. Now remember! Asking for a conveyance in that era is unlike the present situation. We can borrow someone's car for an hour or two and thereafter return it, paying for the cost incurred for the petrol. Sometimes if one does not pay for the petrol, the owner of the car will even ask for it. No, when a conveyance was asked for, it was given. There was no question of returning it.

Here the camel of Abdullah bin Ja`far ﷺ was ready and fully loaded with gold, food and drink and without any hesitation he readily handed over the camel. The 'inspector' returned to the board of examiners and gesturing to the camel said, "I have received this from Abdullah bin Jafar ﷺ."

Thereafter, he went to the home of Qais but discovered that he was not in. When the maid-slave asked if he had some work with him, he replied, "I have some work with Qais, not you."

"Never mind about that", interrupted the slave. "Inform me of the nature of your work."

"You do not have the ability to fulfil it."

"Never mind. Tell me; what is your problem?"

"I am a traveller and I require transport."

"What is the need to personally request Qais for such assistance?" she snapped. "I have the permission to fulfil such a request."

She went up to a herd of camels and .picked the choicest one and handed it over to him. He returned with the camel and said, "The maid-slave of Qais had given this camel to me. He was not there."

Thereafter, he went to the third person who was blind, cripple and suffering from gout. At that very precise moment, he was going to the *Musjid* for *Salaah* supporting himself on the shoulders of two slaves, whilst dragging his feet along the road. In this condition, the examiner approached him and said, "I am traveller and I need a conveyance."

"Today I own nothing more than these two slaves," the Hafiz Sahib disclosed. "I give you these two slaves. Take them, sell them and arrange for your transport with the money received from their sale."

In uttering these words, he removed his hands from their shoulders because, when he said, "I have given them to you," his ownership over these two slaves had expired. So how could he continue supporting himself on their shoulders? Due to suffering from gout, he could not stand and fell down injuring his knees in the process. He was blind as well as cripple.

"You are more in need of the slaves," admitted the examiner. "Therefore, keep them and I will make some alternate arrangements for my transport."

"Well, if you do not want them, then I free them because they have already come out of my ownership."

The examiner returned and reported what had transpired. The aforementioned incidents are true examples of exemplary generosity.

Adee bin Haatim's ﷺ generosity

A person came to Adee bin Haatim ﷺ, the son of Haatim Tai (who is world renowned for his generosity) and said: "I am going to arrange a function at my place. Many affluent guests will be arriving and I need some utensils and pots for cooking."

Hadhrat Adee ﷺ inquired about the number of guests and the date of the function. "Very well, I will send the utensils."

Now, this person was counting the number of days elapsing and the utensils are not arriving. There were 10 days left! 9 days, 8 days, 7 days, 6 days, 5 days, 4 days, 3 days, 2 days until 1 day remained and the utensils had still not arrived! He became very worried and this concern was amplified by the fact that the guests would reproach him for not arranging the food.

The date of the function arrived and the guests had also arrived. Adee ﷺ sent the pots and utensils filled with exquisite dishes, prepared and ready to eat. This person became overjoyed that not only was his honour saved but he did not have to make any arrangements for the food as well.

"I had asked for empty utensils only," he remarked. "I did not ask for the food."

"An empty utensil has never left our house. Sending empty utensils is against our family tradition."

These were generous people. The definition of generosity is one thing; to be imbued with this quality is something else.

Abdullah bin Ja`far ﷠ and the orchard

The very same Abdullah bin Ja`far ﷠, whose incident was mentioned earlier, was asked whether he knew anyone more generous then himself.

"*La Houla* …," he gasped. "I am nothing and my generosity is nothing. Anyone is more generous then myself. On one occasion, I had seen a lush and opulent orchard, which was in the care of a slave. He was irrigating it and I sat watching him. I then asked him, 'Which is the best fruit?'

'I do not know. I am the guard, not the owner,' he remarked."

(Note: Despite being the guard of the orchard, he did not know which tree had the best fruit. We, the people of the *madrasah*, are also guards of the *madrasah*. Therefore, we should be cautious in our actions.)

"I thought to myself that this is a person with an excellent character. I inquired the whereabouts of his masters and he provided the relevant details. Meanwhile, somebody had brought two loaves of bread to him and on seeing the bread, a dog that was staying in the orchard, came up to him. This person ate a morsel of food and fed another morsel to the dog. The sizes of these morsels were the same.

"What wage does your master pay you?" enquired Hadhrat Abdullah bin Ja`far ﷠.

"You had seen the two loaves of bread given to me." His sentence was not tinged with any disdain.

"Why did you feed the dog one morsel with every morsel that you had eaten?" Hadhrat Abdullah ﷠ asked, looking puzzled.

"This dog is my companion. I guard the orchard and so does he and when he assists me in guarding the orchard, then he is my equal partner in sharing whatever wage I receive."

I considered this slave to be a personification of good character. I approached his owner and said,

"I had seen your garden and taken a liking for it. I wish to purchase it."

He agreed. We fixed a price and I purchased the orchard. I then asked if he had any female slaves for sale. He replied in the affirmative and I requested him to bring the most attractive slave he had in his possession. He brought her and I purchased her as well.

"I now wish to purchase your slave who guards the orchard," Hadhrat Abdullah ؓ disclosed.

"I do not want to sell him," the owner quipped. "He has been with us since childhood and we have raised him. He has a special relationship with my entire family."

"I have a great desire to purchase him," Hadhrat Abdullah ؓ insisted.

"Very well," he relented. "I will sell him to you because of the desire you have expressed."

"I then bought the slave."

I took the female slave and went to the orchard. I informed the slave that I had purchased the orchard. He replied, "Very well, May Allah Ta`ala bless you."

He began leaving assuming that his work here was now over since the orchard no longer belonged to his master.

"Wait," I protested. "I have purchased this female slave as well."

"May Allah Ta`ala shower his blessings on her as well."

I then informed him that I had purchased him as well. "This piece of news grieves me," he admitted. "I have been raised by this family and I have a developed a special bond with them. Nevertheless, since you have purchased me, May Allah Ta`ala bless you in me."

"I marry this slave girl off to you," disclosed Hadhrat Abdullah ؓ.

"Very well, May Allah Ta`ala grant *barkat* in this also."

I continued, "I set you both free and give this orchard to you as a gift."

Initially that person stayed in the orchard as a guard and laboured therein. Now, he has become the owner of it. This was the level of generosity prevalent in these people.

The story of a generous man and his farm

An individual was passing by a farm when a youngster greeted him and said, "My father has passed away."

"May Allah Ta`ala forgive him, grant you patience and ease," he replied.

"Whilst going through his accounts," the youngster added, "I discovered that you owed him several thousand rands."

The traveller instructed his servant to give the said sum to the youngster whenever he came to collect it. He then continued on his way. After a few days had elapsed, he happened to pass that way again. The youngster again stood up, greeted him and remorsefully remarked: "I had miscalculated. Actually my father owes you several thousand rands."

"I then absolve you of the debt," was the instantaneous reply from the traveller.

"I desire to pay you the amount."

"As you wish."

"I cannot pay the entire amount," the youngster replied softly.

"Pay as much you can afford."

"I do not have the cash but you can take this piece of land in lieu of the cash."

The creditor accepted it, spread a *musalla* on the land, and performed two *rakaats Salaah*. He thereafter made the land *waqf* and continued on his way.

This was the generosity of our pious predecessors. Generosity was not on their tongues, nor in their writings, rather it was their second nature. Miserliness could not come close to them.

"Successful indeed is he who has purified his inner-self."

For example, the debasing quality of miserliness is replaced with generosity.

A kind man who did not mind being imprisoned

One person came up to a gentleman and said, "I am in distress. I am indebted to another person. He confronted me on the issue and I promised to pay him tomorrow. My problem is that I do not have any money to give him and I fear that he will disgrace me."

"I do not have any wealth at present," revealed this person. "However, I have the following plan. I promise to give you a certain sum of money. I now owe you this sum of money because a promise is a debt. Go to the court and lay a claim against me saying that I owe you this sum of money. I, in turn, will say that I do not have the money to settle my debt. You must then say that I am lying and I do have the money. The judge will have no other recourse but to imprison me and inform my relatives and friends to pay the debt in order to release me. You can then take the money and pay off your creditor."

So it transpired that this person was imprisoned in order to save the honour of that debtor.

Hadhrat Abu Bakr's ﷺ kindness to children

Hadhrat Abu Bakr ﷺ was the best of mankind after Rasulullah ﷺ. What a high-ranking individual he was! However, what was his

general character? His character was such that whenever he returned from a journey and the children saw him, they would run towards him and cling on to his clothing. He would seat a child in front of him and a child behind him and the children, mind you, were not his children but rather the children of the locality.

This incident was repeated whenever he used to set off on a journey. The children would again cling on to him. While one child would hold on to his sleeve; another would hold his hand whilst another would cling on to the tail of his garment. This was the compassion he had.

Remember, this was the condition of the *Ameer-ul-Mu'mineen*. Despite having such a high rank, he did not consider himself to be such a great person.

The objective is removing the debasing quality of miserliness and replacing it with the quality of generosity. Generosity is a quality of the heart. The hands are the means and instruments of carrying it out.

Contentment and Reliance - The backbone of generosity

خير الغنى غنى القلب - The best type of affluence is the contentment of the heart. That person, who is contented, can render a great service to *Deen*. Generally, people have this concern that if they spend a great sum of money, how will they recover it?

When we are contented and have placed our reliance on the King of kings, the One Who possesses the treasures to everything, (as He has mentioned): *"Most certainly the treasures of everything is by Us,"* this is the highest form of confidence.

The reason is that a miserly person is always plagued by irrational thoughts. "If I am to give my wealth to another person, I will have nothing left. This is my requirement. If I am in need,

where will I get it? Even if I pursue a business venture, will I be able to acquire it or not? Will I be successful or not?"

All these absurd thoughts trouble the mind. However, if this person were to place his total reliance on Allah Ta`ala, He being the one who had initially given it to him and He will give it to him again, then to part with this wealth will not be a problem. An individual will be at great ease irrespective of whether he has the wealth or not.

He will tell himself, "If it is not in my possession, it is certainly in Allah's treasure. And He has promised to give it to me. If He is the giver, why should I be overcome with anxiety?"

Gone for baking

A person's wife kneaded some dough, left it in the tray and went out to get some fire from the neighbourhood. In the meantime, a beggar came to the house and asked for some food. The husband could not find anything else. Thus, he picked up the tray of dough and gave it to the beggar.

"What has happened to the dough which I left in the tray?" his wife asked, upon her return.

"It is gone for baking," he disclosed.

"Seriously, what happened to it? Do not fool around!"

"I am serious, I am not joking," he assured her. "A beggar came to ask for some food. Since there was nothing else to give him, I gave him the dough. He will bake it for himself."

"May Allah Ta`ala guide you! Now there is no food for the children," she lamented.

"Whether there is food or not, that I do not know but for me to tell the beggar that there is nothing whilst the dough was in front of me was impossible."

This was his level of reliance on Allah Ta`ala. He could not even entertain the thought that the One, Who had initially bestowed it upon him, will not give it to him again. He most certainly will give!

This level of reliance on Allah Ta`ala should be the foremost principle in our lives. Whoever achieves this degree of reliance will be the accepted servant of Allah Ta`ala.

Zikr **in abundance**

"Successful is he who purifies his inner-self and takes the name of his Sustainer (in abundance)." (al-A`laa:14/15)

Zikrullah has been greatly emphasized in the *Qur'aan* and *Hadeeth*. *Salaah* is a fixed *ibaadat* which is performed five times a day. Fasting is also a fixed *ibaadat*. It is Fardh to fast for one month in the year in Ramadhaan. *Hajj* is a *Fardh* to be performed once in a lifetime. However regarding *Zikr*, Allah Ta`ala says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾ وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ﴿٤٢﴾

"O you who believe, remember Allah in abundance and glorify Him in the mornings and evenings." (al-Ahzaab:41)

Hence, the basis for reciting *tasbeeh* in the morning and evening is derived from this verse. Reciting an abundance of *Zikr* is also derived from this verse.

It is mentioned in a *Hadeeth*:

اذكروا الله حتى يقال إنه لمجنون

Make Zikrullah in such abundance that people begin to say that you are mad.

But do not make *Zikr* in such a way that Allah declares you as mad. That will happen if one is making *Zikr* in an incorrect manner or on incorrect occasions, causing distress to the creation, disturbing people's sleep with loud *zikr*, etc. Continue making the *zikr* of Allah Ta`ala together with taking into consideration people's rights.

وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾

"And he takes the name of his Sustainer." (al-A`laa:15)

When does he take the name of his Sustainer? On all occasions: at the time of eating we say *bismillah*; at the time of sleeping we read *bismillah*; on awakening we read *bismillah*; when entering the market we read *bismillah*. On all occasions we should take the name of Allah Ta`ala.

Belief in the unseen

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

"Instead you prefer the worldly life." (al-A`laa:16)

The general condition of the people is that they prefer the worldly life because it is something that can be witnessed, whereas we have not seen the life of the hereafter. It is the unseen that we are commanded to believe in!

Unfortunately, our confidence is placed on what we can see – the life of this world. We reason in this way, "If I give the money, to the poor, what will happen to me? How will I retrieve this money?"

Returning to the incident of the person who had given the dough to the beggar: Whilst the conversation was taking place between himself and his wife, a person presented freshly baked bread wrapped in a cloth, together with a platter of gravy, as a gift.

"He truly did go to bake the bread and it was done very quickly," she acknowledged. "I could not have baked it so swiftly myself, and he brought gravy as well."

This person's dealing with the creation of Allah Ta`ala was that he gave the dough to the beggar and Allah Ta`ala's dealing with him was that He blessed him with baked bread and gravy. In the manner that a servant deals with Allah Ta`ala, Allah Ta`ala will deal with him accordingly.

Trust in Allah Ta`ala

Considering oneself to be the lowest of mankind and totally dependent on Allah Ta`ala and to realise that everything is the control of Allah Ta`ala, is the fundamental principle of belief. Only with His permission will I acquire anything and without it, I cannot acquire anything.

If we have a piece of bread in the hand, we should not think that we will eat it. Rather one should have this thought in mind that, only if Allah Ta`ala permits us, will we eat this bread, otherwise not. How many a times has it not transpired that after putting a morsel of food in the mouth, it did not go down? It is essential to wholeheartedly accept that which Allah Ta`ala has destined. Although it cannot be witnessed nor easily comprehended, it will transpire.

Generally, we place our reliance on the material aspects of the world because we can see these, whereas the requirement is that we have reliance on the unseen, the divine decree of Allah Ta`ala. Only if Allah Ta`ala destines it, will I receive it, otherwise not.

"You prefer the worldly life whereas the hereafter is better and eternal." (al-A`laa:16/17)

The beautiful companion

وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿١٧﴾

The worldly life and its possessions will perish. A person accumulates hordes of money. However, when he dies, will he take his wealth and treasures with him to the grave? No, he will not take anything. Everything will be left behind.

A person cultivates a beautiful orchard, constructs a magnificent building, buys a magnificent car, opens up businesses and factories, becomes a member of different parties, and accomplishes many feats. Which of these will accompany him to his grave? None of

them! The only thing that will accompany him is excellent character and righteous deeds. May Allah Ta`ala enable us to practise accordingly. *Aameen*.

Discourse 2

Durood and Salaam

الحمد لله و كفى و سلام على عباده الذين اصطفى ، أما بعد :

It is mentioned in the *Hadeeth* that Allah Ta`ala has commanded a group of angels to disperse on the earth and present the greetings and salutations recited upon Nabi ﷺ to Nabi ﷺ. They convey the greeting and say, "So and so, the child of so and so, has recited this greeting and salutation for you." Nabi ﷺ becomes pleased and replies to the greeting.

Now a person may question that since we are reciting *Durood* for a lengthy period, how is it that we have not seen any angels? The answer is that 'seeing' is not a pre-condition for existence. To 'see' or 'witness' something physical and use this as the benchmark for acceptance, is a grave error. Our rationale should be that whatever Nabi ﷺ has stated, is sufficient for us to accept.

Operation Imaan

On one occasion, I had visited a certain place. After performing *Maghrib Salaah*, I was confronted by a person who very brusquely asked me, "Moulana, I wish to ask you a question. Tell me. Where is Allah Ta`ala? If He exists, then why is it that I cannot see Him? Until I do not perceive Him with my five senses of perception, I will not accept His existence."

"This answer requires a detailed explanation and I cannot answer you whilst standing here on the road. I am residing at a certain place. Please come there and we will discuss this matter."

"Bravo, Moulana," he replied sarcastically. "For one small *mas'alah*, I will have to present myself in your royal court!"

From this one statement of his, I understood his complete temperament and what kind of person he was.

"If you had studied medicine and then excelled in the field of surgery, say eye surgery, and here, whilst standing on the road, someone comes up to you and says, 'Doctor, I have a cataract in my

eye, and since you are an expert in this field, please operate on me now.' What will you say to him?"

"You will say," I continued, "Brother, operations are not done in this fashion. You will have to first gain admission into a hospital. Thereafter, your system will be cleansed. Your eyelashes will be cut. You will be made to lie down. Your eye will be anaesthetised, and only then can the operation be conducted. After the operation, a bandage will be tied around your eyes and you will have to remain motionless for many hours. You will not be allowed to walk or talk to anyone. Operations on the eye are done in this fashion and if he retorts 'Bravo, Doctor! For a minor matter also I will have to present myself in your royal court,' what will you say to him? If you operate on him there and then, then you have betrayed your profession. You will in all likelihood damage his eye. Needless to say, if the government learns of your action they will confiscate your diploma and punish you accordingly."

After presenting this example, he agreed to meet me at my place of residence. These people do not understand the reality of proofs. They understand examples very quickly but not proofs.

Moulana Abdul Hay رحمة الله عليه and Sir Sayyid Sahib

Moulana Abdul Hay Lucknowy رحمة الله عليه was travelling by train. Sir Sayyid Ahmad Khan, who was travelling with his dog, happened to be on the same train and in the same compartment.

"What kind of a person are you that you keep a dog with you?" Moulana رحمة الله عليه snapped.

"I have heard the Ulama say," he explained "that the angels do not come to a place where a dog is kept. I keep this dog with me so that the angel of death will not come near me."

Moulana Abdul Hay رحمة الله عليه calmly replied, "A certain angel is appointed to take away the lives of dogs. That angel will take your life away."

They both had heard of one another but they had not met before.

"Are you Moulana Abdul Hay رحمة الله عليه?" Sir Sayyid enquired.

"Are you Sir Sayyid?"

That was the first meeting between them. The matter was self-explanatory and did not require further clarification.

The selfish hound

Someone asked Moulana Thanwi رحمة الله عليه the reason for the impermissibility of rearing dogs. Moulana رحمة الله عليه replied that the angels of mercy do not frequent homes where a dog is kept. He could not digest this reason. His intellect failed to comprehend it.

So Moulana Thanwi رحمة الله عليه replied that a dog does not have a sense of well-wishing even for its own kind. It cannot tolerate another dog coming into its alley or lane, even though that dog may be from its own breed. The individual accepted this reasoning. This was the comprehensible reasoning, but not the actual reason, whereas the actual sensible reason he could not accept.

Five senses

(Continuing with the incident of the person to whom the explanation of the eye operation was given:) Anyway, as agreed that person arrived on a certain day and introduced himself.

"Very well, I am free and so are you, go ahead, and ask your questions," I said in a soft tone.

"Where is Allah?" he demanded. "If He exists, why can I not see Him? Until I cannot see Him using my five senses, I will not accept His existence."

"It seems to me that you have heard these words from another source, by hearted it without understanding its meaning and you

are now quoting it like a parrot. A parrot repeats words and phrases without understanding its meaning," I replied calmly.

He did not like this answer and retorted, "What makes you say that I do not understand the meaning of my questions?"

"I say this because if I ask you to explain your question, you will not be able to do so."

"I most certainly can explain my question," he objected. "Ask me anything you want to know."

I glanced at him. "What are the five things with which you desire to see Allah Ta`ala?"

"The five senses; sight, hearing, smell, taste and touch."

"Only the faculty of sight has been created for seeing, not the other four," I corrected him. "If you ask a small child which sense he uses to see things, he will reply, with his eyes. Tell him that he sees with his ears and he will reject it. Ears are used for hearing, not seeing. Ask him whether he sees with his nose, he will say no. The nose is for smelling, not seeing. Ask him if he can see with his tongue, he will tell you that you are wrong. The tongue is used for tasting, not seeing. Ask him whether he sees with his hands, he will again say no. The hand is for touching, not seeing. The point is that a small child understands these things whereas you, a learned person, a graduate – Allah Ta`ala alone knows how many degrees you have acquired – do not know these minor aspects."

Have you seen your liver?

Thereafter, I continued explaining to him in this manner till he accepted my statement. I then requested him to rephrase his question.

"Where is Allah Ta`ala?" he muttered. "If He exists, why can I not see Him? Until I do not see him with my eyes, I will not accept His existence."

"Four of the five pillars of your question's tent have fallen away, yet you are so rigid in your understanding?" I pointed out. "Tell me, do you accept the existence of all the things in the world only if you see them and if you cannot see them do you then reject them? Did you see your ear? You may have seen its reflection in the mirror but you have not seen your ear. If someone says that you do not have ears, you will disagree whereas you have not really seen them. Have you seen your eyes? You may have seen your eyes' reflection in the mirror but you have not seen your eyes. If someone says that you are blind, what will you say? Have you seen your neck? Have you seen your tongue? Have you seen your back? Have you seen your heart within your bosom? Have you seen your liver? You have not seen any of these organs. You may have seen these bodily parts of other people but you have not seen your own bodily parts. If someone says that you do not have any of these, you will not be prepared to accept it.

"Tell me," I queried. "How many people reside in this town?"

"136 000." His reply could easily be construed as an act of defiance.

"Have you seen every resident?" He remained silent.

"Have you seen the light of your eyes?" I queried, probingly. "You have seen the pupils of your eye in a mirror but the light therein, which is called sight, have you seen it? You cannot even see it in a mirror but you have it. In fact you are convinced that you have sight whereas you have not seen it."

I presented numerous other examples, none of which he could refute. However, I understood that his heart still refused to accept the truth. I then asked him his name and his father's name. He answered accordingly.

"Have you seen the fatherhood of your father? You have seen a person but have you seen the basis for which you have referred to him as your father?" There was a deafening silence.

A hollow claim

"What a mammoth statement you have made. I will not believe in its existence until I see it!

"Tell me, have you seen the president of India? Have you seen Makkah? Have you seen Madinah? Have you seen England? You have not seen any of these with your eyes but you are convinced of their existence." The truth was slowly dawning upon him.

I continued, "Very well! Tell me. Initially you wanted to see Allah Ta`ala using all five senses. We have terminated the possibility of seeing Him using four of the senses. But does this render these senses futile? Are you now declaring the sense of sight as useful and rendering the other four futile? You will only accept something if you see it! So if you acquire knowledge via the other four senses, will you not accept it? Your conclusion is that from the five senses, only one is useful and the others are futile? So to what degree will this claim: 'Until I do not see with my eyes, I will not accept,' be correct? This claim is palpably incorrect. In future, do not discuss such matters with intelligent people. Phrase your question in this way," I suggested. "Can we see Allah Ta`ala or not?"

"Very well. Inform me about this," he said.

"Yes, we will see Allah Ta`ala", I assured him. "But tell me, if you wish to see the president of America, sitting here in India, will you be able to see him? You will not be able to see him. You will have to first undertake a journey, using different conveyances, to that country. You will have to apply for a visa and passport. Upon your arrival, the customs will search your luggage to ensure that you are not carrying anything illegal. You will then have to learn their language, don their attire, build up some form of contact with the president's associates and then perhaps you might get a chance of seeing him whereas he is just a human being like you."

Off to meet the king

"Now sitting here in India, when you are unable to see a human being like yourself, how do you expect to see the King of all kings who is the Creator of the universe?

"You will have to first traverse the trial of the grave. There, *munkar* and *nakeer* will interrogate and test you to see if you had brought anything illegal from the *dunya*. You will be kept in transit therein for a period of time. Thereafter, you will be brought to the plains of resurrection where a complete reckoning will be taken and all your actions will suddenly appear before you to be weighed. Allah Ta`ala alone knows whether we will receive our book of deeds in the right hand or the left.

"Thereafter, you will have to cross the *pul-siraat* and eventually you will be able to see Allah Ta`ala. Even this earthly body and eyes will be of no benefit. They will perish and you will receive a different set of body, eyes, brains, and strength. This body is designed for this world. Thousands of illnesses affect it and we have to seek the proper medical attention to cure them. Youth terminates and we become old. Happiness in this world is temporary and is often followed by grief. The point is that in this world various calamities and difficulties affect you.

"In the hereafter, they will not exist. Over there, you will be granted such youth, which will not attain old age, such strength after which there will be no weakness, such health that will not be affected by any ailments and such a life after which there will be no death."

The truthful informer

"The truthful informer, Rasulullah ﷺ has informed us that seeing the gracious countenance of Allah Ta`ala is one of the greatest bounties of *Jannah*.

"After the reckoning will take place, an announcement will be made that everyone should seek the refuge of that object which they had taken as a deity in this world. Some people had worshipped the moon, others the sun, fire and water. They will be instructed to seek refuge from their false deities. The Muslims, who had worshipped Allah Ta`ala alone, will remain. A form will appear before them and claim: 'I am your deity, sustainer.'

"On seeing it the Muslims will deny and say, 'No, you are not our deity.'

"Thereafter another Being will become manifest and declare, 'I am your Sustainer,' upon which everyone will fall in prostration."

Sayyid Abdul Aziz Dabbaagh's رحمة الله عليه answer to an objection

At this juncture, a scholarly objection is made that when the first form will appear and claim to be Allah Ta`ala, why will the Muslims refute it? They had not seen Allah Ta`ala before nor did they ever hear his voice. The hereafter is a place of truth. Hence, why will they then deny it and why will they immediately fall in prostration on hearing the second voice, saying, "Yes, YOU are our Sustainer?"

Hadhrat Sayyid Abdul Aziz Dabbaagh رحمة الله عليه has given the answer to this objection. He says that while living in the *dunya*, we experience the favours, bounties, mercy, kindness and compassion of Allah Ta`ala. The voice of the first form will be harsh and devoid of mercy and compassion. This will be the reason for their denial.

A father calls for his son, who is in another room, and he answers in a cruel and harsh voice saying, "Yes!"

The father thinks to himself that my son does not talk harshly to me, therefore, he could not have answered in this manner. Someone else must have answered. Similarly, the tone of the first voice will be harsh whilst the second will be filled with mercy and compassion, the like of which they had experienced in the world.

In the hereafter, we will see Allah Ta`ala. Here in this world we do not have the ability of seeing Him. We cannot even see the sun, which is His creation, when it has reached its zenith. The strength of our eyes is very weak. We cannot see Allah Ta`ala using them. We will be able to see Him using another set of eyes.

A gift to the beloved

We have to bring within ourselves the conviction that whatever Rasulullah ﷺ has said is true.

"Whoever recites *Durood* on Rasulullah ﷺ from whichever part of the world, the angels convey it to Rasulullah ﷺ exactly in the manner it was read."

If we recite *Durood* at the blessed grave of Rasulullah ﷺ, he hears it directly; this is established in a *Hadeeth* of Baihaqi. It is also mentioned in another *Hadeeth*,

"Whoever recites *Durood* on me by my grave, I can hear him and whoever reads *Durood* upon me from afar, it is conveyed to me."

Therefore, we should not place our confidence and reliance on our eyes. The aspect to place our confidence in is the blessed sayings of Rasulullah ﷺ, whether we are able to see it or not.

Tonight is the night of Jumu`ah. Recitation of *Durood* on Jumu`ah and the night of Jumu`ah has been emphasised upon in the *Hadeeth*. Rasulullah ﷺ becomes extremely pleased when anyone reads *Durood* upon him. Therefore, recite *Durood* as much as possible. Actually, we should be continuously reciting *Durood*. May Allah bless us with the correct *taufeeq*. *Aameen*.

Discourse 3

Contemptibility of Pride

Pride - Challenging the power of Allah Ta`ala

نحمده و نصلي على رسوله الكريم ، أما بعد :

Allah Ta`ala states in a *Hadeeth-e-Qudsi*:

الكبرياء ردائي و العظمة إزاري فمن نازعني واحدا منهما أدخلته النار و في رواية قذفته في النار (مشكاة ، ص ٤٣٣)

"Majesty is My upper-garment and greatness is My lower-garment. Whoever attempts to snatch any of the two away from Me, I will enter him into the fire of hell."

Hadeeth-e-Qudsi is an explanation, by Rasulullah ﷺ, of a statement made by Allah Ta`ala. He attributes it to Allah Ta`ala but it is not part of the Qur'aan Shareef. In this *Hadeeth-e-Qudsi*, Allah Ta`ala states:

الكبرياء ردائي

"Majesty is My upper garment."

What will we think of a person who tries to snatch away the garment of someone else? We will say that he is a very immoral and wicked person. Thus that person who wants to establish his greatness, who wants to show his superiority over others, he displays his arrogance towards others, he is in fact trying to snatch the upper-garment of Allah Ta`ala. Do we realise the consequence of a person who tries to snatch away the garment of Allah Ta`ala?

If someone tries to snatch away your garment, you can challenge him, even if he is two or three times more powerful than you are. You can challenge him by using an instrument or object as an aid but the greatness and power of Allah Ta`ala has no limits. It is unparalleled:

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

"And He is the One who has complete power over His slaves." (al-An`aam:61)

هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ

"He is all able to punish you from above or under your feet or put you into conflicting factions and make you taste the vengeance of one another." (al-An`aam:65)

Allah Ta`ala has complete and absolute power. The entire universe is the creation of Allah Ta`ala. The snake and the scorpion are the creation of Allah Ta`ala. The lion and the wolf are the creation of Allah Ta`ala. Allah Ta`ala has the power to punish any criminal using any of his creation. Sicknesses that affect man are the enemies of man. Natural disasters are also hidden enemies. A person is diagnosed with a tumour, another with TB. Cholera breaks out.

All these and many other sicknesses are the 'creation' of Allah Ta`ala as well. Allah Ta`ala can punish any sinner using whichever 'creation' He desires. And Allah Ta`ala can also punish one, who tries to snatch away His garments, by using any of His 'creations' as well.

From where to where

Therefore, we should not allow greatness to become embedded within the heart. Man should ponder over his mode of creation. He was created from impure sperm, from a detestable liquid, from clay and from decomposed mud. He was created in such a way that when his father and mother indulged in intimate relations, they had to do so in privacy. They desired that no one must be able to see them. And the end result of this intimacy was that they were declared impure by the *shari`ah*, not worthy of even touching the Qur'aan. In this way, man was transferred from the back of his father to the womb of his mother.

Reflect and ponder

It is mentioned in the *Hadeeth* that when the sperm is transferred to the womb, an angel who is appointed to oversee it says:

يا ربّ نطفة

"O my Sustainer! What is your command regarding this sperm? Should it be aborted or allowed to live?"

If it is allowed to live, it is transformed into a clot of blood over a period of forty days. Thereafter, the angel asks:

يا ربّ علقة

"O my Sustainer! What is your command regarding this clot of blood?"

If it is allowed to live, it is transformed into a piece of flesh over a further period of forty days. Thereafter the angel asks:

يا ربّ مضغة

"O my Sustainer! What is your command regarding this piece of flesh?"

If it is allowed to live, the limbs begin to form and then life is transferred into this body.

The menstrual blood that a woman discharges every month terminates when she falls pregnant. This blood is now required for the development of the child's body. After the child is given life, that blood becomes his nourishment and, when the child is born, Allah Ta`ala changes its nourishment from blood to milk. The child's condition is such that it cannot discern anything. It possesses no knowledge, and it does not have any strength. It cannot turn on to its sides, and it cannot sit, speak or explain its discomforts. If any part of its body aches, it cries endlessly to such an extent that, on trying to comfort and relieve him, we become exhausted. If it gets soiled in impurity, it remains in that state unaware of its condition. It begins to lick its hand even though it is covered with impurity. It does this unknowingly. This is how man is born.

Thereafter he progresses slowly. His condition and senses begin to improve. He learns to eat different types of food, speak and understand different concepts. The point is that how can a person, whose beginning is so primitive, become so proud and arrogant? He should ponder about himself, as the Qur'aan commands:

وَ فِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ

"Do you not ponder about yourself?" (az-Zaariyaat:21)

We should contemplate over the way that we were created and the changing conditions and phases of life through which we pass. Childhood terminates with the arrival of youth. Youth is a stage of madness. A famous saying is,

الشباب شعبة من الجنون

"Youth is a branch of madness."

In youth one has more strength but, at the same time, it is a stage filled with calamities. On a daily basis how much does a youth not urinate? How much does he not defecate? If one eats an apple or a guava, in what form does it become apparent three hours later? We do not want to take its name nor do we want to see it nor do we want to smell it or even touch it! This is how food is transformed after its association with man. Delicious food, expertly prepared, enters the stomach resulting in its colour, taste, and smell being completely altered. Every unique quality of it is ruined and in this condition it emerges from the body.

Man is extremely weak. Whilst sleeping, if a snake falls from the roof onto his bed, and bites him, what can he do? If a thief enters his house and strangles him, what can he do? If a scorpion stings him, what can he do? If an earthquake occurs and the earth swallows him, what can he do? He can do nothing. None of these events are within his volition and control.

An episode

A person from Saharanpur extended his house by building a new room. It was the monsoon season and it began to rain heavily during the night while he was relaxing in the old room. He thought to himself that I should rather go to the new section as this old room may collapse. So he took his wife and children to seek refuge in the new room. But upon entering it, the roof collapsed and everything was destroyed. The purpose of the room was to protect himself and his family but it got destroyed. Allah Ta`ala alone is the Protector!

Man is surrounded by many enemies, who are both external and internal. He is engulfed by impurities and filth. What pride can he then possess? How can he dare display arrogance and pride? If he rationalises to himself that I am a wrestler, I am very strong, then, no doubt, wrestlers have great strength; but if he becomes paralysed, he will not be able to even chase a fly away! He will not be able to move at all.

If he reasons in this way, "I have an abundance of wealth in cash." He then strikes a single match to his notes and the entire wealth will be destroyed. The following episode transpired this year.

From crops to ashes

In Sha`baan I had travelled to Hathora, which is one of the districts of Banda. When the crops were harvested and the corn was gathered, an electrical cord snapped and fell onto the entire crop setting it ablaze. Whatever grain was gathered, all was burnt to ashes. What plans the farmer may have had, that his daughter is to get married and that he can sell the grain and arrange for her bridal garments. Also, his son is to marry hence he will be able to afford a *walimah*. Also, he will be able to build a house, pay his debts and go for Hajj. The fire broke out and all his plans were destroyed. The sole protector is Allah Ta`ala, no one else.

Therefore, on what basis can man, who is needy and surrounded by necessities and enemies, be proud and arrogant?

Knowledge – A light of the heart

Rasulullah ﷺ has mentioned in a Hadeeth that whoever has an atom's bit of pride in his heart cannot enter Jannah until he is burnt in the fire of Jahannum and this pride is removed. He will not enter Jannah before that.

So, that quality which Allah Ta`ala has kept exclusive for himself, does it make sense for anyone, and especially such a person who has acquired *Deeni* knowledge, to try and snatch it away? If a person gains even a little knowledge, he becomes so intoxicated that – Allah Ta`ala forbid – such intoxication cannot be found even in alcohol. He considers himself to be superior to everyone else. Whereas knowledge is a quality belonging to Allah Ta`ala, the reflection of which is manifested on the heart.

Imaam Maalik رحمة الله عليه has mentioned,

ليس العلم عن كثرة الرواية إنما هو نور يضعه الله في القلب

"Knowledge is not an abundance of narrations. It is a light which Allah Ta`ala places in the heart."

When this light is embedded in the heart, the first thing to become manifest is the condition of the heart itself. Take for example a dark basement. You will not know what is hidden inside until you light up a gas lamp or a bulb. Now, you can see that in one corner there is a snake and in the other corner there is a scorpion and you will be able to protect yourself from them. So with this light (of knowledge) one is supposed to be able to see the condition of the heart.

"Within my heart is jealousy, miserliness, ostentation, the desire to steal and cause harm to others, etc." The first thing one should realise through the light of knowledge is how ignorant one is. This is the correct benefit of knowledge, acknowledging one's ignorance.

Hadhrat Thanwi رحمة الله عليه has narrated that Shaikh-ul-Hind رحمة الله عليه used to say:

"After acquiring *`ilm*, we realised how ignorant we really are."

Moulana Anwar Shah Kashmiri رحمة الله عليه used to address the students as *Jaahileen* (ignorant ones) and after the completion of Bukhaari Shareef as *Juhhaaleen* (very ignorant). What benefit is that knowledge, which does not show a person his faults? The greatest benefit of knowledge is that it aids in acquainting oneself to one's personal flaws and sins. It opens one's eyes to one's weaknesses, which are the means of Allah's displeasure. However, if knowledge becomes a means of searching for the faults of others and criticising them, making us oblivious to our own faults and reformation, it will become a means of destruction for the *Ahl-e-`ilm*.

I once asked my father about a certain person, from the *Ahl-e-bid`at*, whether he was an Aalim or not. He replied, "Can a person who cannot distinguish between bid`at and Sunnat ever be an Aalim?"

Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه and the golden goblet

Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه, who is called *Ghaus-e-A`zam*, is from amongst the special friends of Allah Ta`ala. It is recorded in his biography that once he perceived a very close proximity to Allah Ta`ala and experienced a shower of His special blessings. Many supernatural events were becoming manifest to him and in the midst of this condition he felt thirsty. Immediately a hand appeared from the unseen with a golden goblet filled to the brim with cool crystal clear water.

Now due to this incident and the fact that many miracles occurred at his hands, people's beliefs regarding him have become corrupt. People have misconstrued this event and feel that distribution of sustenance was made over to him. Hence, they ask

for sustenance directly from him and not from Allah Ta`ala. This is *shirk*.

Anyway, when the water was presented to him he intended to drink from it. Then the thought struck him that usage of gold utensils is *haraam*, so he hesitated. This thought was followed by some type of inspiration which said:

"Who are the ones who declare things to be *haraam*? We made it *haraam* and now we make it *halaal* for you. Drink! Otherwise you will be expressing ingratitude for our bounty for which you will be taken to task."

After this inspiration he decided to drink from the golden goblet but he again thought to himself that this seems like the trickery and deception of *Shaitaan* because there is no abrogation in the Shari`ah of Rasulullah ﷺ. The laws of Islam will remain until *Qiyaamah* and utilising golden utensils will not become permissible no matter who says so.

He recited, *'La Howla wa la Quwwata'* and immediately the hand, the golden goblet, the light and blessings all disappeared. *Shaitaan* had prepared such a trap in order to lead astray a great *wali* of the time.

When Hadhrat Abdul Qadir Jilaani رحمة الله عليه recited *'La Howla' Shaitaan* fled, declaring remorsefully: "Your knowledge has saved you. At this juncture, I have caused many *Auliya* to be sent to the fire of hell."

Hadhrat Sayyid Abdul Qadir رحمة الله عليه thought to himself that *Shaitaan* could never say anything good and beneficial to mankind. Hence, this must be a trap as well.

إِنَّ الشَّيْطَٰنَ لِلْإِنسَانِ عَدُوٌّ مُّبِينٌ

"Indeed Shaitaan is an open enemy of mankind." (Yusuf:5)

"My knowledge has not saved me," Hadhrat Sayyid Abdul Qadir رحمة الله عليه exclaimed. "It was the grace of Allah Ta`ala that has saved

me. If the grace of Allah Ta`ala was not directed towards me, what benefit could knowledge have? It would be of no benefit."

Imaam Raazi's رحمة الله عليه debate with Shaitaan

It is recorded in the biography of Imaam Raazi رحمة الله عليه that whilst travelling, he met *Shaitaan* and they began to debate. At a distance, they saw a farmer approaching who was carrying a ploughshare on his shoulder.

Imaam Raazi asked him, "Is my Imaan stronger or the Imaan of the peasant?"

"I can get rid of your Imaan in no time," *Shaitaan* assured him. "The Imaan of that farmer is stronger."

"My Imaan is based on proofs and research whereas his Imaan is based on emulation. How can you destroy something based on proofs?" They began debating on this point when the farmer drew nearer.

"Brother how many gods are there?" asked *Shaitaan.*

"One," replied the farmer defiantly.

"What if I establish the existence of two gods with proofs?"

The farmer picked up his plough and said belligerently; "I will tear open your stomach with this ploughshare."

"What answer do I give for such a proof?" *Shaitaan* sighed.

Hadhrat Sahl bin Abdullah Tastari رحمة الله عليه and Shaitaan

Shaikh Muhyiddeen Ibn Arabi رحمة الله عليه has recorded the following incident in Futuhaat-e-Makkiyyah, which is also narrated by Shaikh Sha`raani رحمة الله عليه. Hadhrat Sahl رحمة الله عليه was a very high-ranking friend of Allah Ta`ala. He once met *Shaitaan* on the way to the

musjid. He had recognized Shaitaan and Shaitaan also realised that Hadhrat Sahl رحمة الله عليه had identified him.

"O Sahl, you say that I will not be forgiven and mercy will not be shown to me," Shaitaan asked cynically, "Whereas Allah states in the Qur'aan:

وَ رَحْمَتِیْ وَسِعَتْ كُلَّ شَیْءٍ

"Indeed My mercy encompasses everything." (al-A`raaf:156)

This verse is inclusive of everything. Am I not a thing? Am I non-existent? To say that I am non-existent is impossible since I am standing in front of you."

Hadhrat Sahl رحمة الله عليه described his condition upon hearing this objection, "I was stunned and remained silent for a few moments. My condition deteriorated to such an extent that I could not breathe properly and my mouth became dry. This was a very strong objection.

"I read *'La Howla'* in my heart and replied: 'For whom is this mercy ordained? فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ It is for those who establish *Salaah*, give *zakaat* and do other righteous deeds. You do not fulfil these; hence you are deprived of this mercy.'"

"It would have been better for you to have remained silent," bellowed Shaitaan. "O Sahl, limitation and restriction are your qualities. Allah's qualities and powers are unlimited. You have restricted His mercy. Comparing something visible with something invisible is incorrect. Similarly drawing an analogy between a being who is eternal (Allah Ta`ala) with one who is perishable (yourself) is incorrect."

Shaitaan then departed having mocked Hadhrat Sahl رحمة الله عليه in this way. Hadhrat Sahl رحمة الله عليه stated that he had no answer to this remark.

Shaitaan confuses us in this manner. He presents such proofs that leave us dumbfounded. Moulana Anwar Shah Sahib رحمة الله عليه has also narrated this incident in Faidh-ul-Baari.

"It is a shame," comments Hadhrat (Anwar Shah Sahib) رحمة الله عليه. "I do not understand the reason for Hadhrat Sahl's رحمة الله عليه silence. Shaitaan is no match for the knowledge of the Ahl-e-`ilm. If he had debated with me, I would have presented the appropriate answer."

He then gave the answer that the verse of the Qur'aan means that everything can be encompassed in the mercy of Allah Ta`ala. To understand this, let us consider the following example: If a person says: "This room has the capacity to take 50 people."

So even though at this moment no one is in the room, if people wish to enter, 50 can be accommodated. Hence, the mercy of Allah Ta`ala has the capacity to encompass everything and whoever wants to enter into the mercy of Allah Ta`ala, may do so. Now, if someone does not want to, then can we force him to do something that he despises? اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ. What fault is there in the mercy of Allah Ta`ala if Shaitaan himself refuses to enter into it?

The point being emphasised here is that Shaitaan creates confusion in those who have acquired some knowledge. The most important thing to understand is that knowledge is given to a person to realise and rectify his own faults. Shaitaan uses the knowledge against an Aalim in such a manner that the Aalim begins to pick out the faults of others and thus becomes oblivious to his own faults. Pride eventually becomes embedded in his heart. This is an extremely dangerous scenario.

Also, in such knowledge, there are no blessings and benefits. What good can there be in the knowledge of a person who is puffed up with pride and disdains others? It is imperative, especially for the Ahl-e-`ilm to save themselves from the malady of pride. Otherwise, all the effort put in learning and teaching others will be in vain. The condition of those whom Allah Ta`ala had blessed with knowledge, together with his grace, is different.

Scattered pearls

Someone had seen Imaam Muhammad رحمة الله عليه in a dream after his demise.

"How did it fare with you?" Imaam Sahib رحمة الله عليه was asked.

"A hand was placed on my shoulder and it was told softly in my ear, 'O Muhammad, if we wanted to punish you, we would not have protected our knowledge in your bosom.' That was all. I was not questioned or taken to task."

He was then asked: "In what condition did you die?" He replied: "What can I say? I was pondering over a *mas'alah* regarding a *mukaatab* slave and the next thing I knew, I was dead."

Someone had seen Imaam Shaafi`ee رحمة الله عليه in a dream and asked: "How did it fare with you?"

"I was seated on a throne of gold, on the right side of the *`Arsh*, and pearls were raining down on me," replied Imaam Shaafi`ee.

Imaam Muhammad رحمة الله عليه was asked:

"What is the rank of Imaam Abu Yusuf رحمة الله عليه?"

He said that the rank of Imaam Yusuf رحمة الله عليه was above his, and when the person enquired about Imaam Abu Hanifah رحمة الله عليه, he replied that Imaam Sahib had been granted a very lofty status in Jannah.

What can be said about the lives of those whom Allah Ta`ala has blessed, not only with knowledge but also with His grace, which encompassed everything, thus saving them from the interference of Shaitaan. Wherever the grace of Allah Ta`ala is not found, distress and difficulties are prevalent. Allah Ta`ala bestows His grace on whomsoever He wishes. One will only receive the grace of Allah Ta`ala when he considers himself to be insignificant and thinks nothing of himself, which can be attained by pondering over the following points:

What am I created from? How much filth is within me? How many corrupt deeds and actions am I not involved in? I will become sick and after my death I will be consumed by the insects of the grave. My body will decay, blood and pus will pour out of my body, my limbs will decompose. What will happen to this beautiful face of mine? What will happen to my strength etc.?

If a person ponders over all these matters, he will be saved from the malady of pride, and the grace of Allah Ta`ala will always be with him. He will acquire the correct understanding and there will be such blessing in his knowledge that a single person will be a guide for thousands of people.

May Allah Ta`ala bless us with *taufeeq*. *Aameen.*

Discourse 4

The Reality of Gratitude

The Reality of Gratitude

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

Allah Ta`ala states in the Qur'aan-e-Kareem:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you continue to be grateful to Me, I will continue to increase My favours on you and if you are ungrateful, then verily My punishment is severe." (Ebrahim:7)

It is essential that we continuously ponder over the bounties of Allah Ta`ala.

Is it not a great favour of His that He has given us the *taufeeq* to fast? Observe and see how many people are dishonouring the month of Ramadhaan by eating and drinking candidly. Allah Ta`ala has saved us from this sin.

There are two ways in which the laws of Allah Ta`ala are transgressed:

Covertly or secretly. For example a person steals and others are aware of his actions but he is not caught.

Overtly or openly flouting the laws of Allah Ta`ala. To break the law is tantamount to protesting against the law.

The divine law in the month of Ramadhaan is to fast the entire day. Many food establishments are open during the day for business. They serve their customers with food and drink. Alas, some of them do not even know if the month of Ramadhaan has come or gone.

This is a flagrant transgression of Allah Ta`ala's divine law in a collective manner. It is mentioned in the *Hadeeth* that when drinking

alcohol and playing music will become rampant and Allah Ta`ala will be disobeyed openly and there will be none to correct them, it is very likely that Allah Ta`ala will send a general punishment upon the people. أوشك الله أن يعمّهم بعذاب

This punishment will seize everybody, those who perpetrated the wrong deeds as well as those who did not. Hence, the owners of these establishments should not think that they are absolved of any wrongdoing. They are equally guilty of this crime. These people, despite not being a direct party to the sin, will still be held answerable for their actions.

Open transgression

A father sees his son not fasting but he does not admonish him. However, if that very same son came late to the shop or did not go to work, then see how angry the father becomes and how sternly he will reprimand him. If the son refuses to help in the family business, the father becomes enraged. If he abandons the family traditions, he is discarded. I know of a family where the males keep thick long moustaches and shave their beards. This is contrary to the *Hadeeth* which commands us to lengthen the beard and clip the moustache.

When the Bani Israeel complained of eating *mann* and *salwaa* and instead wanted *dhaal* and onions, they were instructed to enter a certain town prostrating and saying:

وَّادۡخُلُوا الۡبَابَ سُجَّدًا وَّقُوۡلُوۡا حِطَّةٌ

"O our Sustainer! Forgive our sins and shortcomings." (al-Baqarah:58)

But what did they do? They entered the town, lying on their backs, stretching out their legs and insolently calling out:

حِنْطَة – "We want wheat," instead of, **حِطَّةٌ** – "Forgive us."

This is the condition of those who earn the wrath of Allah Ta`ala. They openly violate the commands of Allah Ta`ala and His Rasul ﷺ.

Rasulullah ﷺ commanded us to lengthen our beards and clip our moustaches. A certain family's custom was contrary to this. A boy from this family reached the age of puberty and did not abide by the family custom. His father reproached him and threatened to disown him and even deprive him of his inheritance. Eventually he was disowned by his father and thrown out of the house, simply because he was not 'respecting' the family tradition.

A burning concern

This family custom was so revered that the failure of the son to practise upon it resulted in the father renouncing him and throwing him out of the house. But if this same son disobeys the laws of Allah Ta`ala, does not perform *Salaah* or keep *Roza*; the father remains silent. Then there are no threats and no promises of punishments.

Will the father not be questioned on the Day of *Qiyaamah*? Did you not become angered when the Sunnah of Rasulullah ﷺ was violated? Did you value your moustache more than Our command and the Sunnah of Our Rasulullah ﷺ? What answer will the father give? There can be no reply from him!

Nowadays, if a father is asked: "Why did you not tell your child to perform *Salaah*?"

"I told him but he does not listen, so what can I do?" Regretfully, this will be his retort. He will then proceed to lecture us on the merits and demerits of good actions. "He is going to sleep in his grave and I am going to sleep in mine."

Yes, this is correct that he is going to sleep in his grave and you are going to sleep in yours but remember: If all the houses of a village have thatched roofs and one foolish person sets his roof alight, what will the neighbours do? Will they reason in this way that since his house is burning, how does it concern us? No. The entire neighbourhood will come to his rescue and try to extinguish the fire as quickly as possible. Even if the immediate neighbour is his enemy, he will be the first to try and extinguish the fire. If

anyone points out to him that this is his enemy's house, what will be his reply? He will say that his enemy's house will not burn alone. The fire will engulf everyone's home.

So as far as worldly matters are concerned, we do not say that he is going to sleep in his grave and I am going to sleep in mine. We only utter these statements when it pertains to matters of *Deen*. This manner of reasoning is extremely detrimental. Rasulullah ﷺ has mentioned that when the disobedience of Allah Ta`ala will become rife and no one will endeavour to correct them, then await such a punishment that will seize one and all. No respite will be given to anyone.

If the son does not perform Salaah, no one has the courage to reprimand him. If he shaves his beard, no one has the capability of rebuking him. If he drinks alcohol no one has the ability of reproaching him. If he disobeys the laws of Allah Ta`ala no one tells him anything. But dare he disobey the father in worldly matters then everyone starts fuming and reprimands him. What a great injustice this is!

Baghdad

This is why Allah Ta`ala has declared:

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِىْ لَشَدِيْدٌ

"If you are grateful, I will increase My favours on you, and if you are ungrateful, then indeed My punishment is severe." (Ebrahim:7)

When the punishment of Allah Ta`ala strikes – may Allah protect us – no one can be saved. The pages of history are replete with such incidents and reports. If you have to read about the condition in Baghdad and what happened at the time of the revolt your hair will stand on end.

The Muslim rulers, intoxicated with power, had oppressed and persecuted the disbelievers. They were the downtrodden people of

the society. An old man climbed to the peak of a mountain, raised his hands and supplicated:

"O lord of the Muslims." He did not supplicate to his gods. "The Muslims claim to be just. Is this how your beloved servants should be treating us? Is this justice?"

"Attack the Muslims. Our help is with you," was the reply received from the unseen.

The old man gathered his people and attacked the Muslims. Those who were slaves, who were the oppressed, whose rights were not recognised by the government and with whom trade dealings were not conducted in a fair and honest manner and who were forced to live like animals, attacked the Muslims. They annihilated the Muslims. It is recorded in Tareekh Al-Kaamil of Ibn-ul-Atheer that a group of 150 armed Muslim soldiers were fleeing for their lives when a person from the Tartars saw them.

"Where are you all going?" he shouted. "Wait here! I don't have a knife. I will retrieve my knife from my tent, and slaughter all of you."

The feet of the Muslims froze. They could not move. The Tartary brought his knife and commanded the 150 Muslims to lie down. They lied down and he slaughtered the lot like chickens. This was the amount of awe struck into the hearts of the Muslims. The reason for it was the disobedience of Allah Ta`ala. They had unjustly treated Allah Ta`ala's creation, hence Allah Ta`ala had caused their destruction at the hands of the Tartars.

Fifty Muslims were hiding at a certain place. A Tartary woman came and sliced them like how vegetables are sliced into pieces. Approximately 1.4 million Muslims were killed out of a population of two million. What was the reason for this annihilation? This was the divine punishment of Allah Ta`ala unleashed upon the people. They had openly and flagrantly transgressed the laws of Allah Ta`ala and no effort was made to rectify them. When open transgression becomes prevalent, divine punishment will certainly descend.

"I foresee the streets of Delhi flowing with blood"

This type of divine punishment occurred in India as well. Hadhrat Shah Waliyyullah رحمة الله عليه went from door to door in Delhi pleading:

"O Slaves of Allah! Refrain from the disobedience of Allah. I foresee the streets of Delhi flowing with blood."

But the people did not believe him. "This is the only work Molvis can do. They are all mentally demented."

Eventually whatever was decreed, took place. A calamity and disaster befell upon them to such an extent that we cannot even fathom it. May Allah Ta`ala save us! May Allah Ta`ala save us!

Ahmad Shah Abdaali and Naadir Shah had come to attack the kingdom. When the king was informed of this he boldly said: "Do not worry about that. Bring me another glass. The best thing to do with this letter is to drown it." He took the letter, immersed it in a glass of wine and roared: "Bring me another glass."

When the enemy reached the royal gates, the ministers had no other recourse but to welcome them and honour them as the royal guests. After the enemy had eaten, the king who was lying down in a drunken stupor shouted:

"Kill them. Kill them. Kill the army of Naadir."

"O dear," sighed Naadir Shah. "It seems as if this invitation was a ruse."

He sat on the wall of the Sanhari Musjid in Delhi and withdrew his sword. This was an indication to launch a total onslaught. The bridge of the Jamna River was congested with dead bodies. So many people were killed and flung into the river that it ceased to flow. The Jami Musjid of Delhi, the Musjid of Fatah Puri and the Qadhi pond were filled with dead bodies and truly, the streets and galleys of Delhi flowed with blood. Shah Waliyyullah رحمة الله عليه had foreseen this tragic event.

Eventually, a few influential people managed to secretly arrange a meeting with Naadir Shah. They placed their turbans at his feet and begged him: “This fight is between two kings. What did the innocent people do to deserve this type of punishment? Why are they being slaughtered in this manner?”

After this intercession, Naadir Shah sheathed his sword and the slaughter terminated.

Haramain Shareefain

These genocides occurred many a times, at different places, in history. It occurred in Makkah Mukarramah and Madinah Munawwarah as well. The pages of history are replete with such incidents.

Why did these events take place? These events occurred when the respect for Allah Ta`ala came out of the people’s hearts. They began sinning openly and their hearts were unaffected by it.

If someone slaps a person’s son, he becomes affected by it and is prepared to defend his child. But when the commands of Allah Ta`ala are openly flouted and the Ahaadeeth of Rasulullah ﷺ are trampled upon, then this does not affect him in any way. This is a very serious matter. Allah Ta`ala does not like this type of injustice and He becomes very angry.

The rule of the Tartars

In Baghdad, of the 2 million Muslims, 1.4 million were killed. Thereafter, those who had taken up the courage to kill the Muslims, who were previously treated like slaves and who had been the downtrodden people of the society, called up a meeting and said: “We had not asked for assistance from our Gods but rather we had asked the God of the Muslims for help. He had heard our call and responded to it. So it seems that the religion of Islam is true. These Muslims did not remain steadfast on their religion. They did not

abide by the commands of Islam. Hence, they were disgraced. Now we understand. Therefore, we shall all accept Islam." Thus they accepted Islam.

وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ

"And if you turn away (from the obedience of Allah Ta`ala) He will replace you with another people who will be better than you." (Muhammad:38)

The tragedy of these people was that, despite being Muslims, they had incurred the wrath of Allah Ta`ala. The divine punishment had destroyed them. Successful were those who had killed them and thereafter accepted Islam. They went on to rule Baghdad for 16-17 generations. This is why it is stated in the Qur'aan:

لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you are grateful, I will increase My favours upon you. But if you are ungrateful, indeed My punishment is severe." (Ebrahim:7)

The punishment of Allah Ta`ala is indeed a thing to be feared. See, what a great favour it is of Allah Ta`ala that He has given this entire gathering the *taufeeq* of fasting. What a great favour it is of Allah Ta`ala that He has given us the *taufeeq* of performing *Taraaweeh Salaah* and listening to the Qur'aan recited by the *Huffaaz*. What a great favour is it of Allah Ta`ala that He has allowed us to be gathered here in peace and comfort. How many people are, right now, involved in stealing, visiting escort agencies, fighting with one another, catching thieves, etc.?

Allah Ta`ala has saved us from these actions. Allah Ta`ala has given us the opportunity to perform Salaah in peace, read Qur'aan in peace, make His *tasbeeh* in peace and engage in His *ibaadat* in peace. What a great favour is it of Allah Ta`ala that none of us have to cook, make tea or buy goods from the markets. He has made the arrangements for all of these things for us. Allah Ta`ala has arranged food for us by inspiring the people with these thoughts, "My servants have come here to spend Ramadhaan. They will be fasting and sitting in *I`tikaaf*. So, see to their needs."

Value your time

Therefore, we need to value our time. We should not waste it in futile conversation. Time is precious and futile conversation is dangerous. Your every breath is like a string of pearls. How much work can be done in a single breath? How many times *Subhanallah, Alhamdulillah, Durood Shareef* or *Surah Ikhlaas* can be recited in one breath. Great benefit and rewards are accrued in continuous recitation of *Durood Shareef*, Qur'aan Shareef and performance of Salaah. All these actions will bring an increase in Allah Ta`ala's bounties.

Allah Ta`ala has blessed us with good health. Many people are afflicted with very serious illnesses. Today a woman from this area had passed away. I had heard she was afflicted with a very debilitating sickness. Her family tried to stop her from fasting, but they failed. She partook of *sehri* despite the seriousness of her illness and began to fast. Allah Ta`ala called her in the state of fasting.

That person who passes away in the month of Ramadhaan, will Insha-Allah, not be taken to account and will not be questioned in the grave. This is also a great favour of Allah Ta`ala. It is therefore imperative that we value our time, ponder over the favours of Allah Ta`ala and take advantage of these favours. To a great degree we should look after, and use to our benefit, the favours of youth, health and free time. These are very great favours indeed!

The fasting of Abdullah bin Amr bin Aas ﵁

Hadhrat Abdullah bin Amr bin Aas ﵁ used to fast everyday. Rasulullah ﷺ learnt about this and enquired from him whether this information was true. He replied in the affirmative. Rasulullah ﷺ prevented him from doing so and advised him to fast on the 13th, 14th and 15th of every month. He requested permission to fast more often since he was still young. He continued asking for permission, to fast regularly, until Rasulullah ﷺ instructed him to fast every second day.

This is the way our pious predecessors valued their youth i.e. by using their strength for the *ibaadat* of Allah Ta`ala. Most of today's youngsters are involved in some vice or another. They claim to be the servants of the Sahaabah ﷺ, but their lifestyle is in complete contradiction to that of Sahaabah ﷺ.

Sa`d bin Abi Waqqaas ﷺ and the animal skin

When youth, wealth and free time are gifted to an individual, know well that the source of corruption is also found in them. However, by using these very three favours advantageously, one can earn the pleasure of Allah Ta`ala and acquire a very high status in the sight of Allah Ta`ala.

The lifestyle of our pious predecessors was such that once Hadhrat Sa`d bin Abi Waqqaas ﷺ was walking in the city when someone flung some dirt in his path. Embedded in that heap of dirt, was a piece of animal skin. Hadhrat Sa`d ﷺ on seeing it, said ecstatically: "Alhamdulillah! Food arrangements for three days have been made."

He washed, cleaned, dried and burnt it to ashes and ate that for three days. This was their outlook towards acquiring food. They did not concern themselves about eating special types of food, having a separate income, opening a shop or cultivating a piece of land. This one piece of skin, found in a heap of dirt, was sufficient as food for three days.

This was the same Sa`d bin Abi Waqqaas ﷺ who mounted his horse and conquered the land of Persia. Their concern for the Deen of Allah Ta`ala and for themselves was totally different.

People possessing such characteristics cannot be imagined in today's era. When he had gone in *Jihaad*, he had an abscess on his back due to which he was unable to fight physically. However, this did not deter him and he climbed up to a high post where he could see the entire battlefield and directed the Muslims against the attacks of the enemy.

Du`aa accepted

He neither had a binoculars nor a loud speaker, but he kept a vigilant check of every soldier's position and every now and then, he would call out: "So and so! Advance ten steps. So and so! Guard the rear. So and so! Watch your right. So and so! Check the left wing."

He directed the army in this manner. During the battle, intense fighting had taken place. On that day Hadhrat Sa`d ﵁ descended from his position and displayed his abscess, so that no one should have any suspicions about him not taking an active part in the battle However, a poet recited some poetry the gist of which was:

"Today was a day of intense fighting, many children became orphans and many women became widows; but our commander in chief remained at his point of safety in comfort and luxury."

This poetry reached the ears of Sa`d ﵁. He immediately raised his hands and made *du`aa*,

اللهم اقطع لسانه – "O Allah! Cut off his tongue."

Hadhrat Sa`d ﵁ was *mustajaab-ud-da`awaat*. Rasulullah ﷺ made *du`aa* that Allah Ta`ala grants him this honour. Hadhrat Sa`d's ﵁ hands had not yet reached his face when an enemy's arrow struck the poet in his throat and killed him on the spot. This was the toil and difficulties he undertook for the sake of *Deen*. There are many incidents of Hadhrat Sa`d ﵁ in relation to him being *mustajaab-ud-da`awaat*.

Hadhrat Sa`d's ﵁ behaviour regarding his personal self

Once, while he was the governor of Kufa, someone had complained about Sa`d ﵁ to Umar ﵁, the *Ameer-ul-mu'mineen*. He lodged several complaints and amongst them was that Hadhrat Sa`d ﵁ does not know how to perform his *Salaah*. Hadhrat Umar ﵁ summoned Hadhrat Sa`d ﵁ and questioned him about this matter.

"I shall be at a great loss if I do not know how to perform *Salaah*," explained Hadhrat Sa`d ﷺ. "I have learnt it directly from Rasulullah ﷺ."

Hadhrat Umar ﷺ asked him to demonstrate his *Salaah* and he did as he was commanded.

"I remember Rasulullah ﷺ performing the *Salaah* in the very same manner. This complaint levelled against him is false." Hadhrat Umar ﷺ emphatically rejected this accusation.

Anyhow, Hadhrat Sa`d ﷺ was dismissed from his position and Hadhrat Muhammad bin Maslamah ﷺ was deputed to inform the people. Ibn Maslamah ﷺ purchased a bundle of grass and set it alight outside his front door and let it burn until the flames rose up high. This was the manner of gathering people in a certain locality. Thereafter, in front of everyone, Hadhrat Sa`d ﷺ was dismissed.

He remained sitting, deep in thought, saying nothing and nor did he invocate any curse on Umar ﷺ. This was his behaviour regarding his personal self.

"Lash me but, do not curse me"

On one occasion, Umar ﷺ was walking in the bazaar. A young woman was also passing through the bazaar when a sudden gust of wind blew, raising her garment, and exposing her shin. Umar ﷺ raised his whip to hit her for not walking carefully. Hadhrat Sa`d ﷺ was also present.

"It was not her fault that her shin was exposed," Hadhrat Sa`d ﷺ objected. "She had come out properly covered. A sudden gust of wind blew and exposed her shin. She does not have control over the wind. I am going to make *du`aa* against you."

Umar ﷺ immediately held Sa`d's lips, gave him the whip and pleaded: "Lash me but, do not make *du`aa* against me."

Such was the conviction that the people had of the acceptance of his *du`aa*. Our pious predecessors' direction in life was different

from our direction in life. May Allah Ta`ala rectify us and grant us the ability to do good deeds. *Aameen*.

Discourse 5

The blessed month of Ramadhaan and the acceptance of du`aa

The blessed month of Ramadhaan and the acceptance of *du`aa*

نحمده و نصلي على رسوله الكريم

This auspicious month is filled with great rewards bestowed upon the *ummah* by Allah Ta`ala. We receive great blessings and are readily forgiven. The mercy of Allah Ta`ala is continuously showered upon us. A person receives so many blessings that his mind cannot even grasp it.

Human beings are a weak creation. We have been created weak. Every faculty of ours, including our understanding, is weak. We only understand that which is in accordance to our capabilities. How can we understand that which is beyond our capacity?

Two hundred Rupees

A very poor person from a village saw the Jama Musjid in Delhi. He inspected the Musjid thoroughly from inside and outside and concluded: "This indeed is a very big Musjid. They must have spent a great sum on building it, approximately 200 Rupees!"

For that poor villager, 200 Rupees was a lot of money!

"O Allah! Bring me back quickly"

That is why, under the explanation of the *Hadeeth Shareef*, "A person's *du`aa* gets accepted," it is mentioned that sometimes a person makes a *du`aa* and whatever he asks for is granted immediately. This person becomes amazed and says, "Surely my *du`aa* has been accepted."

Sometimes it gets accepted so quickly that a person wonders why he made such a *du`aa*.

Once I was travelling to Madinah Tayyibah from Makkah Mukarramah by taxi. I sat in the taxi, looked at the Haram Shareef and made this *du`aa*: "O Allah, bring me back quickly."

We had barely travelled a short distance when the driver stopped at a garage to fill petrol and asked the passengers to pay the fare. There was a Turkish person who had not paid his fare but insisted that his fare had been paid. He showed a form or a receipt to the driver to verify his claim. However, that payment did not apply to the private taxi. The driver spoke in Arabic and the individual in Turkish. The driver could not understand him nor could he understand the driver. The argument prolonged and both were getting angry at one another. Eventually the driver threw his luggage out of the taxi and drove off.

Now, we were one passenger less. So we returned to Makkah Mukarramah to pick up another passenger. I thought to myself that how quickly my *du`aa* got accepted. I had returned to Makkah Mukarramah!

After completing my stay at Madinah Tayyibah I proceeded to Jeddah. In Jeddah, while boarding the flight, again I made a *du`aa*,

"O Allah, bring me back quickly."

As the plane started moving and preparing to take off, the crew seemed very worried and concerned, pacing from one end to another. Eventually an announcement was made that there was some technical fault with the plane and we were returning to Jeddah. Again, I recalled the *du`aa* that I made and I thought to myself that I had not meant it in this way!

Ways of acceptance

It is mentioned in a *Hadeeth Shareef* that on certain occasions Allah Ta`ala orders the angels to grant us exactly what we had asked for, irrespective whether the supplication is correct or not. The request is fulfilled in the same manner that it was asked for. That is why we must exercise great caution in our speech.

Sometimes it occurs such that the supplication is not granted. Instead, something better and of a superior quality is obtained which we never even dreamt of. This is also the result of the *du`aa*.

Sometimes, it transpires that neither the *du`aa* made for is granted, nor is a similar or better thing attained. Instead, a calamity which was to have befallen on oneself due to some wrong action committed, is obliterated (cancelled). This is also in fact the result of the *du`aa* being accepted.

Sometimes it also transpires that in this world there are no apparent signs of one's *du`aa* being accepted. However, in the hereafter it will be revealed to us that a certain *du`aa* made in this world, which was apparently not accepted, had been accepted and this is the reward for it. We will receive such great rewards that our minds cannot even perceive them. That is the time you will exclaim, "It would have been better had none of my *du`aas* been accepted in the world, so that I could be fully rewarded here. The rewards here are so much greater."

This world is going to terminate. The thoughts of the human mind will also come to an end, so will the desires of the heart. Whatever one asks for in this temporary world, it is as if one is asking for such things that will eventually terminate. A person's reasoning does not perceive those things that last forever. Allah Ta`ala bestows rewards upon an individual in accordance to His great magnanimity.

The similitude is not the same as a person asking someone for two Rupees and he is given those two Rupees only. Allah Ta`ala, according to His status, gives from His unlimited treasures. A human being cannot comprehend the vast and unlimited treasures of Allah Ta`ala.

Month of blessings

This is the month of Ramadhaan, a month of great blessings. Enormous and vast favours are showered upon the *Ummah*. The

angels descend onto the earth. In this month the great night of *Qadr* is experienced. If the habit of daily recitation of the Qur'aan is inculcated in the month of Ramadhaan then, *insha-Allah*, the blessings of this habit will remain with us throughout the whole year.

There are so many people who are habituated to drinking alcohol but, only due to the respect of the holy month of Ramadhaan, they abstain from drinking alcohol. Due to the blessings of Ramadhaan, Allah Ta`ala enables them to stop this habit forever.

There are so many people who do not perform *namaaz* but, due to the blessings of Ramadhaan, they become punctual upon their *namaaz*. Allah Ta`ala grants us the *taufeeq* to abstain from all evil habits, due to the blessings of this month.

In this month, Allah Ta`ala has revealed the Qur'aan, which is also from His unlimited treasures. We should endeavour to make the following *du`aa*, "Whichever sins I know of and whichever sins I do not know of, all are in Your knowledge, O Allah. Protect me from all of them."

Allah Ta`ala will grant us the ability to refrain from them and our *du`aas* will be accepted. If however, we could not refrain from those sins the reward of the *du`aas* will not be lost. We will definitely benefit from them.

An inattentive heart

But brothers, there are some conditions for the acceptance of *du`aa*, just as *namaaz* is an *ibaadat* and it has certain pre-conditions for its acceptance.

What are these conditions? The place must be *paak* (pure and clean). The clothes must be *paak*. The body must be *paak* and one must face the *qiblah*. These are all the pre-conditions for the acceptance of *namaaz*. If a person leaves out any of these conditions and performs his *namaaz*, then will his *namaaz* be correct? The answer is "no" and if a person leaves out a condition

contemptuously, considering it to be trivial matter, then do not be surprised if a Mufti Sahib issues a severe *fatwa* against him, rendering him out of the fold of Islam! This is a dangerous state of affairs. That is why there are certain pre-conditions for the acceptance of *du`aa* as well.

It is stated in the *Hadeeth Shareef*:

"Allah Ta`ala does not accept the *du`aa* of a person whose heart is unmindful."

We are supplicating with our tongues, but the mind is somewhere else. Our attention is not focussed on the *du`aa* we are making. *Du`aa* has to be made with full conviction and concentration.

The trader in Mina

A *buzurg* (pious person) narrates that he saw a person in Makkah Mukarramah who, for the entire day, held himself to the cover of the *Baitullaah*. He was lifting his hands and making *du`aa*, but not for a single moment was his heart's attention focused towards Allah Ta`ala. On the other hand, he saw a person in Mina conducting business. He earned great profits, but not for a single moment was the attention of his heart focused away from Allah Ta`ala. This *aayat* is mentioned in the Qur'aan Shareef,

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ

"There are men whose trade does not distract them from the remembrance of Allah Ta`ala." (an-Noor:37)

This is the reason why a person making *du`aa*, does not have any of his *du`aas* accepted because the heart and mind are not present. We know that a person, who is mentally retarded, is perpetually talking of many things at the same time. He swears and praises you in one breath, but nobody pays any attention to him because he is not saying it from the heart.

لأن المجنون لا عمد له - "An insane person does not have any intentions."

That is why a *du`aa* which is made inattentively, not focusing with the heart, is not accepted.

دل سے جو بات نکلتی ہے اثر رکھتی ہے

پر نہیں طاقت پرواز مگر رکھتی ہے

"Words spoken from the heart have an effect

They do not have the wings to ascend, but they do."

Dusty, dishevelled and dejected

For the acceptance of *du`aa*, it is also necessary to eat *halaal* food. It is stated in the *hadeeth-e-paak* that a person on a journey, is covered in dust, his hair is dishevelled and he lifts his hands and makes *du`aa*: "O Allah! O Allah!" But his food is *haraam*, his drink is *haraam*, his clothes are *haraam*, and he earns *haraam*. Then how can his *du`aa* be accepted in that state?

Consuming *haraam* creates very evil effects. The only abode for that piece of flesh, which is nourished from *haraam* earnings, is the fire of hell.

Generally, funds donated to the *Madaaris* are of various origins, a greater portion of which is derived from *haraam* earnings. Thus, good and beneficial results are not attained. There are no signs of righteousness and blessings in such knowledge. It is not even practised upon and the degree of sincerity is even more remote. That wealth which a person cannot use on himself or on his wife and children, and which he cannot give to his parents, such wealth is given to the *Madaaris*.

Very interesting

Once, in Deoband, a person sent a money order accompanied with the following note: "I am *bay`at* to a certain person. I had money deposited in a bank and this has accrued interest. I am sending it to you. Please utilise it on the students learning *Hadeeth*."

I returned it to him with a very stern reprimand, "Is this the value you have for *Hadeeth Shareef* in your heart? You are sending money that is cursed, to be spent on the students learning *Hadeeth*. Do you not have any *halaal* money from your earnings for them? Convey my *salaams* to your *Shaikh* and inform him that I have returned the money together with some advice. Thereafter, whatever suggestion he gives for my reformation or yours, please inform me of it."

Till today, I have not received any reply from him.

I really cannot comprehend how we utilise our intelligence. The postman who used to deliver my post commented: "Hadhratjee! Why did you return it?" I told him that since it was unlawful money, it was not worthy of acceptance.

"Maybe it could be of use to someone else. I could have used it." This is the appalling situation prevalent nowadays.

Therefore, to eat of *halaal* earnings is a great blessing. Even if we receive a little sustenance but it is of *halaal* origin, it creates great inner strength. What was the condition of the *Sahaabah-e-Kiraam* ﷺ? Many a days would pass in the state of hunger. Yet, they possessed a great deal of strength. They rode on horseback, ran on foot, engaged their enemies in battle and defended themselves with swords and arrows. Yet, what was the condition of their food? It was very simple.

Where did this strength emanate from? This was the strength derived from *halaal* sustenance. Allah Ta`ala took work from them and provided them with *halaal* food. Hence, they served *Deen*, protected *Deen* and spread *Deen* throughout the four corners of the world. In the path of Allah Ta`ala, they never thought their lives to

be their own lives, they never thought their wealth to be their own wealth. They strove relentlessly in their quest for *shahaadat* (martyrdom).

Battlefield

A question was posed to me that, when we page through the annals of history and study the battles fought by the Muslims, the Muslims were fewer in number and poorly armed. The enemies were even stronger in their physique. In comparison to their enemies, the Muslims had virtually nothing but, when they went into battle, the Muslims kept advancing whilst the enemies kept on retreating. They even left the battlefield and ran away. What was the reason for this?

"Oh!" I proclaimed in astonishment. "Even now, you have yet not understood the reason for this?"

It is a fact that the Muslims never fought with the intention that they will kill the enemy, gain victory and capture all their goods and wealth. Instead, they fought with the intention that their lives should be used for the benefit of *Deen* and they become *shaheed*. Their aim and objective was to advance and go into the enemy battle camp, only to attain *shahaadat* (martyrdom). Their only hope and zeal was to thrust themselves into the cauldron of the battlefield and attain *shahaadat*.

On the contrary, their opponent's only desire was to save themselves from being killed and the way to achieve this was by running away from the battlefield. The Muslim's direction and motive is the former, and the enemy's concept is the latter. If the enemies also had the same reasoning, they would not run away from the battlefield. The purpose of running away was to save their lives.

Dynamites come in small packages

This passion that is created in the Muslims to sacrifice their lives for the sake of Allah, for the *Deen* of Allah Ta`ala, how is it created? It is created because they have full conviction and confidence in the promises of Allah Ta`ala. And, of course, they eat *halaal* food. *Halaal* provisions may be less in quantity but the effects and results are greater.

Today, we find that small tablets have become widely used. In appearance they are very small, but their effects are great. The nature of the bombs that are being used nowadays seem to be small in appearance but the damage they cause is very great. The entire destruction is concentrated in that small package.

Those Muslims who eat *halaal* food, their *du`aas* are readily accepted. If through proper investigation, you are sure that certain goods (items) are *haraam*, then never dare go near them or even touch them. However, without having the proper proof, to conclude that food or goods are *haraam*, is incorrect. To entertain a low opinion of others is also wrong. Yes! If you have investigated that this food is *haraam* and your heart also attests to it, then you should abstain from it completely.

It is something to ponder upon that a person who stays away from *haraam* solely to comply with the commands of Allah, will Allah Ta`ala keep him hungry? On the other hand, that person who eats *haraam,* breaking Allah's commands, i.e. commits sins, will he only receive sustenance? To consider that Allah Ta`ala feeds the one and keeps the other hungry is foolish. Allah Ta`ala provides sustenance to everybody. A person will acquire his sustenance from the source that he seeks it from.

Your cane, my gain

Once, in my area, I visited a nearby farm. The farmer accompanied me as we walked through the open fields. He turned to me and

grievingly said, "Molvi Sahib! In our livelihood, only *haraam* is destined. What should we do?"

"What curse is there on you, that only *haraam* has been destined for you?" I asked.

"Molvi Sahib. This is my farm and that is my neighbour's farm," he explained. "This farm has the same sugar cane as that one. When I need sugar cane, I will take it from his farm, without his permission, and when he (the neighbour) needs sugar cane, he will take it from my farm without my permission. Both sugar canes are the same. These are *chana* (gram) farms as well. Whichever night he wishes to roast *chana* (gram) at home, he will take it from my farm and I will take from his farm when I desire to eat it. Both have the same *chana*. What should we do?"

Since he has addicted and habituated himself to eating from *haraam* sources, what excuse can he present to justify his actions? If someone does not have *halaal* food and is dying of hunger, he can eat the flesh of a dead animal. In a desperate situation, it will be permissible. But here, the situation is totally different. Whatever he does, he does through his own accord. He spares his own wealth and eats from the wealth of others. When a person loses his senses, its basis is mainly due to the consumption of a surfeit of *haraam* food. This is the ill effect of it.

May Allah grant everyone *halaal* sustenance and save us all from consuming *haraam* food. May He also make us abide to all the conditions attached to the acceptance of *du`aa* and grant us sincerity as well. May He grant us the *taufeeq* to make that *du`aa* which originates from the heart. May Allah Ta`ala accept our *du`aas*. *Aameen*.

Discourse 6

The Path of Salvation

Three advices

نحمده و نصلي على رسوله الكريم

Hadhrat Uqbah bin Aamir ﷺ once asked Rasulullah ﷺ:

ما النجاة

"What are the means of gaining salvation?"

أملك عليك لسانك و ليسعك بيتك و ابك على خطيئتك

"Control your tongue, let your house be sufficient for you and cry over your sins."

This was the salient advice presented by Rasulullah ﷺ.

Anarchy and corruption are rampant all over the world. Nabi ﷺ mentioned three actions, which will save us from this evil if they are strictly adhered to. And, it would seem as though these advices were given especially for those sitting in *i`tikaaf*. The first advice is to control the tongue and not to let it control you. The second is to remain indoors and the third is to cry over one's sins.

If a riot breaks out and people are getting injured and maimed and the riot police are trying to arrest the culprits, what does a person do in such a scenario? He remains within the confines of his home. He does not emerge from his house lest he should get caught up in the riot. He could get injured or even falsely arrested.

Similarly, today there is a dire need for us to save ourselves from *fitnah* (corruption) that lurks outside our homes. It is recorded in the *Hadeeth* that some *fitnahs* are of such a nature that a person lying down has a greater chance of salvation than a person who is sitting, and a sleeping person has a greater chance of salvation than one who is awake.

In another *Hadeeth*, it is recorded that a person lying down in his house has a greater chance of salvation than one sitting, and a person sitting has a greater chance of survival than one who is standing as the one standing gets an urge to go outside and see what

commotion is taking place. The person walking has a greater chance of salvation than the one who is running. The more one distances oneself from these *fitnahs*, the greater are his chances of salvation.

The first type of *fitnah*

One type of *fitnah* is that which takes place in the form of riots, armed robbery, murders and arson. Nabi ﷺ has shown us an excellent way of saving ourselves from such *fitnah* and that is by remaining indoors. On such occasions, one should lock the door and not even contemplate going outdoors or even witness what is transpiring. Whosoever dares to look at a *fitnah*, it will draw him towards it. This has been witnessed many a times.

The second type

The second type of *fitnah* is that of sin and disobedience. We however, do not regard this as a *fitnah*. Often, a person becomes involved in sin the moment he steps out of the house. Our gazes will fall on *na-mahram* women (women whom we are supposed to observe *purdah* from) or on a person not covering his *satr* (private area). Today, women are sauntering about without observing *purdah*. There are an abundance of *haraam* actions that will entice us to commit a sin.

How can we safeguard and protect ourselves? Remain indoors! Don't come out of your homes unnecessarily.

Under control

أملك عليك لسانك – "Control your tongue."

Do not allow it to utter any incorrect statements. A *Sahaabi* رضي الله عنه once came to Nabi ﷺ requesting some advice. Nabi ﷺ pointed towards his tongue and said: "Keep this under control."

It is mentioned in a *Hadeeth* that in the early part of the morning, all the limbs make the following supplication to the tongue: "O slave of Allah! If you behave yourself, say that which is correct, our day will go well. However, if you say something wrong, we shall all have to face the consequences."

The chief reason behind disputes and marital arguments, etc., is the incorrect usage of the tongue. If one of the spouses exercises patience by remaining silent, the other will blab on for a while and thereafter also remain silent.

Moulana Yahya's رحمة الله عليه control over his tongue

Moulana Yahya رحمة الله عليه, Hadhrat Shaikh's رحمة الله عليه father, used to reside in Gangoh. His duties included being in charge of the night duties in the *khanqah*, writing the *fatwas* and making arrangements for the guests. Once, Moulana Yahya رحمة الله عليه was engaged in his work when someone called on him and began using vulgar and obscene language. Moulana رحمة الله عليه turned his attention away from him and continued with his work. The same incident took place on the following two days. There was a Munshi Muhammad Sahib who used to work in Moulana's bookshop, not as a salaried worker but rather as a friend.

He angrily asked Moulana: "What has happened to you? Have you lost your sense of speech? What has happened to your sense of dignity? He has uttered such evil things about you and you couldn't reply to him?"

Moulana ignored his chiding as well and continued with his work. This angered Munshi Sahib even more who exclaimed: "Now you have categorised me as that person. I am your friend. I desire to wish well for you and this is how you treat me."

"Munshi Jee!" replied Moulana. "He was using vulgar language against me. When he uses the same vulgar language on you, you can reply to him. You have a tongue in your mouth as well."

Moulana had realised that if he had also replied, then Allah Ta`ala alone knows how long they would have carried on with this argument. It is therefore imperative that we control our tongues. When the husband and wife quarrel, it inevitably results in a divorce and in most cases the cause of the quarrel was the incorrect usage of the tongue.

Shaitaan's loyal deputy

It is recorded in the *Hadeeth* that every evening *Shaitaan* sets up his throne on the ocean and holds a gathering for all his disciples to report directly to him the day's work they had done i.e. to mislead mankind. One disciple comes forward and says: "I made a person miss his *Salaah* today."

"You have not accomplished anything," replies *Shaitaan* indignantly.

Another gives his report and *Shaitaan* tells him the same thing. One by one they give their reports and *Shaitaan* ruefully says: "You all have not accomplished anything."

Eventually one disciple comes forward and says: "Today I caused a dispute between a husband and wife. The moment the husband arrived home, I instigated the wife to say: 'You are the one who has spoilt this thing.'

I then prompted the husband to say: 'You are a liar. You broke the item, not me.'

I thereafter continued to incite both the wife and the husband to counter reply to each other resulting in the wife leaving her husband and going to her father's home."

Shaitaan on hearing this report embraces this disciple and gleefully says: "You are my true deputy! You are my true deputy!"

What is the reason for this overwhelming joy? When this quarrel and this separation take place between the husband and wife, she will go to her father's home. Some of their children will accompany

her whilst the others will remain with the father. The wife will relate all the 'bad' things that her husband had told her whilst conveniently forgetting to relate the harsh and obscene language she had spoken. If what she says is true, this is *gheebat* (back biting). Thus, a special gathering is being held for committing this sin of *gheebat*. Imagine what a great sin this is! If however, what she says is false, this is a slander against him, the sin of which is greater.

Similarly, the husband will complain to his family and friends that his wife said this to him and said that to him. He will not mention the evil things he said to her. If what he says is true, then this will also be *gheebat* and, if not, it is slander against as well.

Poisonous tree

It is recorded in the *Hadeeth* that every Monday and Thursday, the actions of Allah Ta`ala's slaves are presented to Him and the sinners are pardoned. However, those two persons entangled in a quarrel, resulting in them severing ties with one another, will not have their actions presented in the court of Allah Ta`ala. Thus, they will be deprived of his forgiveness. It is recorded in a *Hadeeth* that two people who have severed ties with one another because of a disagreement, their *du`aas* are rejected and prevented from entering the court of Allah Ta`ala.

Thus, the husband and wife will be deprived of Allah Ta`ala's forgiveness (and their *du`aas* will not be accepted).

The husband has desires and passion and so does the wife. If they 'give in' to their desires and allow their lust to control them, they will satisfy themselves in *haraam* avenues and bring disgrace upon themselves.

Their children will also be a means of ruination for them. Those who have an attachment for the father will develop hatred for the mother and vice versa. *Shaitaan* has planted a seed, which has grown into a gigantic tree whose branches have spread far and wide. These branches are covered with thorns and bears poisonous fruit. The

husband and wife will only say those things by means of which they can vent their anger. They will not say anything of *Deeni* benefit.

That is why Nabi ﷺ has instructed us to control our tongues. We are sitting in *I`tikaaf* in the *Musjid*, which is the house of Allah Ta`ala. Let us control our tongues. We are also fortunate to be comfortably accommodated in this *Musjid*. Therefore, it should not happen that we leave the *Musjid*. The *I`tikaaf* becomes invalid if one steps out of the *Musjid* unnecessarily. Similarly, if a person emerges from his house, unnecessarily, in the time of *fitnah*, he will undergo some difficulty.

1947

In the riots of 1947, many such incidents had occurred. At that time in Madrasah Mazaahir-ul-Uloom, Saharanpur, there were just a few rooms where the new dormitory is now built. The people of the Madrasah, the Ustaads and students, set up a camp for the refugees. They made arrangements for their food and sleeping.

Effort was also undertaken to teach the refugees the *kalimah*, Salaah, *tahaarat* (wudhu and related aspects), etc., which were foreign to them. As they assisted them, the astonishing thing they discovered was that the items which the refugees regarded as valuable and brought along with them, were bottles of alcohol. Thus their actions were continuously monitored by the Madrasah. But alas, the refugees considered being taught the *kalimah* and the principles of *Deen* to be a worse punishment than the burning of their homes and belongings, since they could not get the opportunity of fulfilling their desires (drinking alcohol). Hence, they ventured out of the camp and were shot at or stabbed.

What was the need for them to go out when all the necessary arrangements were made for them in the camp?

و ليسعك بيتك - “And let your house suffice you.”

Do not go out of your homes. If you do, then remember that *Shaitaan* has laid his traps everywhere. He (*Shaitaan*) has pledged:

قَالَ فَبِمَآ اَغۡوَيۡتَنِىۡ لَاَقۡعُدَنَّ لَهُمۡ صِرَاطَكَ الۡمُسۡتَقِيۡمَ ۙ‏ ﴿۱۶﴾ ثُمَّ لَاٰتِيَنَّهُمۡ مِّنۡۢ بَيۡنِ اَيۡدِيۡهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ اَيۡمَانِهِمۡ وَعَنۡ شَمَآٮِٕلِهِمۡ

O Allah! Because You had misguided me [due to Adam ﷺ], I shall wait in ambush for them [the children of Adam] on the straight path. I shall then attack them [and mislead them] from the front, the rear, the right and the left. (al-A`raaf:16/17)

This is precisely what happens. The moment one steps out of the house, he is surrounded by *fitnah*. Therefore, one should not unnecessarily leave the house and, once inside, do not look at what is happening outside. If you want to look at anything, then look into the pages of the Qur'aan Shareef or the *Hadeeth Shareef*. If you look outside, you are most likely to become entrapped in the *fitnah* as well.

Moulana Gangohi رحمة الله عليه in the market

During Moulana Gangohi's رحمة الله عليه student days in Delhi, he used to take the side streets and small avenues to go to the Madrasah and not the main street through the market place. Someone asked him the reason for this action of his.

"The market is filled with many different items," explained Moulana رحمة الله عليه. "It is possible that my gaze may fall on something resulting in the desire to purchase it. But I don't have the money to purchase it. Thus, the desire for acquiring it will settle in my heart. Therefore, I don't take the main road through the markets to save myself from these desires."

Guaranteed!

"Don't use your tongue unnecessarily."

If there is a need to speak, then refrain from exceeding the boundaries of the specific subject. Nabi ﷺ has mentioned in a Hadeeth:

"There are two limbs in the body which Allah Ta`ala created without a bone – the tongue and the private part. Whoever guarantees me the protection of these two limbs from haraam, I will guarantee his entrance into Jannah."

و ابك على خطيئتك – "And cry over your sins."

Read Qur'aan, make *zikr*, engage in *ibaadat* and whatever extra time you have, cry over your sins. Remember the sins that you have committed and cry and plead to Allah Ta`ala for His forgiveness. If one doesn't cry when pondering over one's sins, he will then fall under the malady of 'picking out' the faults and sins of others, thereby committing *gheebat* and slander. Ultimately, he has gained nothing but amassing a huge pile of sins which is more detrimental to him than being torn apart by bullets in a riot.

Nabi ﷺ has showed us and informed us of these three actions being a means of salvation for us. If we indulge in beneficial talks, recite the Qur'aan Shareef and make the *zikr* of Allah Ta`ala, this is certainly better than silence, and silence is better than permissible talks because one will be taken to account for even permissible actions, and maintaining silence is undoubtedly better than impermissible talks.

It is, in fact, *fardh* to withhold the tongue from impermissible talks. If we study the lives of our pious predecessors, we will discover what great precaution they had exercised in their speech. It is recorded that one of the *Khulafaa-e-Raashideen* رضي الله عنه used to catch hold of his tongue and say: "This is the means of putting oneself into danger. If it behaves itself, everything will be fine. If it says that which is incorrect, it will have to face the consequences for it."

When we have come to the house of Allah Ta`ala, for *i`tikaaf*, it is a sanctuary for us. The verse:

وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا

"Whoever enters therein shall be safe" (Aal Imraan:97)

refers to the Haram Shareef.

There are two meanings for the word 'safe.' One is that if a criminal enters the Haram Shareef, it will be improper for anyone to arrest him. The second is that the animals of the Haram Shareef cannot be hunted down or captured. The Musjid is also a place of safety. When one enters the Musjid, he will be saved from many *fitnahs*. He will be saved from looking at *na-mahram* women, from being sworn at, from swearing others, from making immoral statements and indulging in incorrect actions. We need to appreciate this safety. If we appreciate it, it will yield beneficial results for us. May Allah Ta`ala benefit the speaker and the listener. *Aameen*.

Discourse 7

The Importance of I`tikaaf

Insaan – The paragon of creation

نحمده و نصلي على رسوله الكريم

If a riot breaks out and people are wantonly slaughtering each other and, in this dismal state, a government official provides us sanctuary in his house, is this not a great favour of his? Here, (on the occasion of *i`tikaaf*) Allah Ta`ala has given us sanctuary in His house. This is indeed a great favour of Allah Ta`ala. It is obligatory upon us all to express our gratitude to Him. Undoubtedly, Allah Ta`ala has greatly favoured us.

Firstly, He has created us purely out of His grace. Had He not created us we would have been non-existent, worthless. Secondly, He created us as human beings. Animals such as donkeys, dogs, cats, swine, snakes, scorpions, etc., are also His creation, but Allah Ta`ala has created us human beings. If He created us as snakes or scorpions, what would have happened to us? The moment somebody sees us, he would either run away from us or rush forth to kill us.

If He created us as donkeys, heavy burdens would have been placed on our backs. If He created us as oxen, we would have been toiling endlessly away in the fields. No! Allah Ta`ala has created us as man, who is the best of creation, and Allah Ta`ala continuously showers His favours on us at all times. But alas, we don't give any thought to this by pondering over these favours. Expressing gratitude to Allah Ta`ala is an alien concept for us.

Points to ponder

Amongst mankind, some worship idols, others worship stones and many worship the sun, fire and water. Allah Ta`ala has saved us from this and made us Muslims to worship Him alone but, even amongst Muslims, we find many who disobey the commands of Allah Ta`ala – they don't ever come to the Musjid, don't read the Qur'aan Shareef, etc. Alas, there are even those who do not even

know what Salaah is and what the Qur'aan Shareef is. Thus, it is indeed a great favour of Allah Ta`ala that He has given us the *taufeeq* of coming to the Musjid, reciting the Qur'aan Shareef and engaging ourselves in *ibaadat*.

The more a person appreciates and expresses his gratitude for these favours, the greater the *taufeeq* will he receive to engage himself in these actions. Allah Ta`ala states in the Qur'aan-e-Kareem:

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"If you are grateful to Me (for my favours), I shall grant you more. And if you are ungrateful, verily My punishment is severe." (Ebarihim:7)

It is therefore incumbent on us to express our gratitude to Allah Ta`ala.

If a person rearing a dog feeds it well and cares for it, it will guard his house the entire night. On seeing his master, it will sit obediently before him and wag its tail to express its delight. The dog knows how to be grateful but, sad to say, we don't know how to be grateful. Thus, in spite of being created as the best of creation, our condition becomes worse than that of animals! Is this the way of expressing gratitude to the favours of Allah Ta`ala?

One more chance

It is Allah Ta`ala's greatest favour on us that he has allowed us to see this month of Ramadhaan. How many people had seen the last Ramadhaan, recited the Qur'aan in abundance, kept *roza* and sat in *i`tikaaf*, but have passed away before the arrival of this Ramadhaan. On the Night of *Baraa'ah* the angel of death is informed of all those who have been decreed to pass away in the coming year. The entire details are provided to him: the soul of so and so must be taken away on a certain date, at this time and in this certain place, etc.

We have been afforded another opportunity this year to engage in the *ibaadat* of Allah Ta`ala, to repent and ask Allah Ta`ala for His

forgiveness, to please our Allah Ta`ala and to express our gratitude for His bounties.

More time for more dimes

In the lifetime of Nabi ﷺ, two Sahaabah رضي الله عنهما accepted Islam simultaneously. After some time, one of them was martyred and the other passed away a year later. A few Sahaabah ‎رضي الله عنهم made *du`aa* and asked Allah Ta`ala to grant the second Sahaabi ‎رضي الله عنه the same rank as the first Sahaabi (who was martyred).

Nabi ﷺ commented: "You have not made a favourable *du`aa* for him. The rank of the second Sahaabi is far superior to that of the first Sahaabi, because the second Sahaabi performed many more *salaah*, recited much more Qur'aan, performed more good deeds and abstained from more sins than the first Sahaabi."

Allah Ta`ala had given us the entire year to take advantage of His favours but, unfortunately, the entire year has elapsed and we were negligent of making His *ibaadat*. Instead, we engaged ourselves in committing sins and fulfilling our desires. Now Allah Ta`ala through His Mercy has given us the blessed month of Ramadhaan to plead for His favours and earn innumerable rewards.

Ramadhaan specials

Just as December is a month wherein businessmen reap great profits, Ramadhaan is a month wherein we can earn great rewards from Allah Ta`ala for the hereafter.

It is recorded in the *Hadeeth* that one who performs a *nafl* act in Ramadhaan is rewarded with that of a *fardh* action performed out of Ramadhaan, and one who performs a *fardh* action receives the reward of 70 *faraa'idh* actions performed out of Ramadhaan.

It is mentioned in the *Hadeeth*, that the smell emanating from the mouth of a fasting person is better than the smell of musk in the sight of Allah Ta`ala. This is the value of our actions in the month of

Ramadhaan and this is the status of a fasting person. Whatever has been created; has been done solely for the benefit of man:

خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ

"Whatever is in the earth has been created for your benefit," (al-Baqarah:29)

but unfortunately the slaves of Allah Ta`ala do not take benefit from this month in the manner they were commanded to do so.

The month of patience for the sake of Allah Ta`ala

This is a month of *sabr*. *Sabr* means to force the *nafs* to undergo difficulties and abandon its never-ending pursuit of fulfilling its desires, for the sole purpose of pleasing Allah Ta`ala. In the morning, one has the great urge to drink tea. However, the law of Allah Ta`ala instructs us to abstain from it. Hence, one does not fulfil his desire but gives preference to the command of Allah Ta`ala. Those who are accustomed to eating *paan* and smoking undergo great difficulty in curbing these desires, but they will do so to please Allah Ta`ala. We have a variety of food and drinks in our homes, but we abstain from consuming them and even engaging in conjugal relations with our wives, in order to gain the pleasure of Allah Ta`ala.

This is the essence of *Roza* and this is how one exercises *sabr*. *Sabr* enjoys a very great status in the court of Allah Ta`ala. *Sabr* is one of the qualities of perfection found in the Ambiyaa عليهم السلام. Allah Ta`ala mentions in the Holy Qur'aan about one of the Ambiyaa عليهم السلام,

اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ

"Indeed we found him to be patient. What an excellent servant was he." (Saad:44)

The closer and the more beloved one gets to Allah Ta`ala, the greater the difficulties he will have to undergo. He will be faced with many conditions that are contrary to his desires, and to tolerate them will be very difficult for him. Ponder over the difficulties the Ambiyaa عليهم السلام underwent. Look at the difficulties that were experienced by Ibrahim ﷺ, Moosa ﷺ, `Isa ﷺ, Dawood ﷺ and Sulaiman ﷺ. Nabi ﷺ has said,

"From all the *Ambiyaa* عليهم السلام, I underwent the greatest of trials and difficulties."

Gone camping!

Although all the favours and benefits of this world and the hereafter were primarily created for Nabi ﷺ, yet fasting was made *fardh* upon him as well, and despite having the full capacity of extracting revenge on his enemies, Nabi ﷺ was discouraged from taking revenge and was advised to maintain *sabr*. People swore at him, pelted him with stones, deprived him of food and drink, severed relations with him and even surrounded his house with the intention of assassinating him, yet he was advised to exercise patience and not to take revenge.

The rank of *sabr* is very lofty. Ramadhaan is a month of *sabr*. The stomach makes *sabr* by remaining hungry; the tongue makes *sabr* by remaining silent. The speech which was previously impermissible will still remain impermissible, but one is also asked to refrain from unnecessary permissible talks. That is why the most difficult act to achieve whilst in *i`tikaaf*, is abstaining from speaking of worldly matters. Read the Qur'aan Shareef, make *tasbeeh* and make *zikr* but don't engage in a conversation with anyone.

Once we indulge in futile talks, most certainly something will be said that will displease Allah Ta`ala. We intended to sit in the Musjid to perform *ibaadat* but, ultimately, we end up displeasing Allah Ta`ala.

The tongue has a desire to taste different types of food and drink. During Ramadhaan however, it is not allowed to eat and drink anything from the morning till the evening. People are accustomed to enjoying certain personal pleasures but they undergo difficulty, by abstaining from them. They are prevented from indulging in their personal pleasures.

A person's wife is at home. He desires to gratify his passionate feelings with her and she is prepared and willing for him to fulfil his desires, but they are prevented from such an action.

The advice of Nabi ﷺ to Hadhrat Anas ﷺ

We have all gathered in the Musjid in the state of *roza*. We should think along this line that we have come to the camp of Allah Ta`ala, which is a camp of safety. Neither can *Shaitaan* nor our *nafs* attack us. Our external condition and internal conditions are safeguarded from these two enemies. We must not harbour enmity towards anyone. Anas ﷺ narrates that Nabi ﷺ said:

يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل ثم قال يا بني و ذلك من سنتي و من أحب سنتي فقد أحبني و من أحبني كان معي في الجنة [٢]

"O my beloved son! If you are able to spend the morning and evening, without entertaining malice in your heart for anyone, then do so."

We need to distance ourselves from malice, enmity and animosity. The heart is a mirror. It is a jewel. It should be filled with the remembrance of Allah Ta`ala, not with these evil qualities. Nabi ﷺ thereafter said: "O my son! Not harbouring malice for anyone is my way, my *Sunnat*. Whosoever loves my *Sunnat*, loves me and whomsoever loves me will be with me in *Jannah*."

Which Muslim will not desire to be in the company of Nabi ﷺ? Gaining the company of Nabi ﷺ is the fervent desire of every Muslim. However, we can gain his company only if we lead our

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[٢] مشكاة المصابيح – باب الاعتصام بالكتاب و السنة : ص ٣٠ / سنن الترمذي : ص ٣٨٣

lives according to the way shown to us by Nabi ﷺ. It is therefore imperative that we exercise extreme caution in the usage of our tongue. Refrain from passing unjust remarks about anyone.

Today if a person commits a sin, his so-called well-wishers involve themselves in many other sins. They gleefully discuss amongst themselves that so and so has this fault in him. This is *gheebat* (backbiting) and the Qur'aan explicitly states:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا

"And do not make gheebat of one another." (al-Hujuraat:12)

If a person sins, he sins against Allah Ta`ala. Allah Ta`ala is most forgiving, most kind and most merciful. He will forgive the greatest of sins, but when we begin to discuss the faults of a person, when we begin to make *gheebat*, Allah Ta`ala will not forgive us until that person forgives us. *Gheebat* is a very grave sin and a very serious offence in the court of Allah Ta`ala. In the month of Ramadhaan, we fast and abstain from those things which are *halaal* and thereafter consume the flesh of our Muslim brothers.

How can the flesh of a dead Muslim brother ever be *halaal*? When we indulge in *gheebat*, we are actually consuming the flesh of our dead Muslim brother.

One for you and three for me

In the month of Ramadhaan, we have managed to abstain from that which is *halaal*, but consumed that which is forbidden. It is recorded in the *Hadeeth* that Nabi ﷺ had received a complaint regarding two women who were fasting and the fast was very difficult upon them. Nabi ﷺ stated that they had consumed human flesh by making *gheebat*. When they were forcefully made to vomit, pieces of human flesh were found amongst the contents.

Once, a person uttered certain incorrect statements in the presence of Nabi ﷺ. Nabi ﷺ instructed him to pick his teeth.

He replied: "I have not eaten meat."

Nabi ﷺ said: "You have consumed meat by eating the flesh of your Muslim brother."

When he picked his teeth, he found bits of flesh embedded in his teeth. It is of paramount importance that we refrain from making *gheebat*.

When discussing the habits of anyone, we usually create a certain nickname for him as well, whereas Allah Ta`ala has stated in the Qur'aan:

وَلَا تَنَابَزُوْا بِالْاَلْقَابِ

"Do not address one another using nick-names." (al-Hujuraat:11)

To address a person with a nickname that he finds offensive is impermissible. Thereafter, we go even further and mock the sinner in his absence whereas, Allah Ta`ala states in the Qur'aan Shareef:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ

"O Believers! Do not mock one another." (al-Hujuraat:11)

A person has committed one sin against Allah Ta`ala and through that one sin, he becomes involved in numerous other sins. Our *Ustaaz*, may Allah Ta`ala shower His mercy and forgiveness on him, used to always say that whoever points a finger to another person, by picking on his faults, he is actually admitting to his own faults. This is so because only one finger is pointing towards that person and three fingers are pointing towards himself.

Retain and gain

We need to exercise extreme caution whilst sitting in *i`tikaaf*. Our time must be utilised in seeking the forgiveness of Allah Ta`ala constantly. We should make this *du`aa*: "O Allah! Forgive all the sins that we have committed in our lives right until now."

We should also make this *du`aa*: "O Allah! None besides You can free us from the sins which we have become habitual of. O Allah! Through Your grace and benevolence, free us from these sins. Just as the Sahaabah spent many years in *kufr*, *shirk* and evil practices but, when they joined the company of Nabi ﷺ and repented for their past mistakes, they were freed from all these sins. O Allah! Forgive our sins as well."

We must also spend a great portion of our time in reciting the Qur'aan and making *Zikr*. If there is a genuine need to speak, for example, if we need to ask a certain *mas'alah*, then we can do so. However, there is no permission granted to indulge in futile and baseless talks. In any case, indulging in futile talks is impermissible, let alone indulging in it during the month of Ramadhaan whilst sitting in *i`tikaaf*.

Ramadhaan is the month of patience and restrain. Thus, we should restrain our tongues from speaking whatever it desires. If our eyes desire to wonder about, then we ought to restrain our eyes as well.

When our stomachs desire to eat certain types of foods, we restrain ourselves because it has become impermissible to enjoy of these foods. Permission has only been granted to eat and drink at the time of *iftaar*. On the other hand, the impermissibility of those things which are *haraam* even out of Ramadhaan, is emphasised to a greater degree during Ramadhaan.

The purpose of *i`tikaaf*

Thereafter, we should understand what the purpose and aim of *i`tikaaf* is. The aim of *i`tikaaf* is to be exonerated from each and every sin committed in our entire life. We should recall every sin and beg Allah Ta`ala for His forgiveness. When reciting *istighfaar*, we should understand it in the following light: "It is like a man, whose body and clothes are covered in filth, standing under an open shower. The water is constantly falling on him and he is washing off the dirt from his body and clothes."

Similarly, we should bear in mind that we are covered from head to toe in sin. Not a single action of ours is void of sin. When reciting *istighfaar* we should picture it to be the stream of Allah Ta`ala's forgiveness, which is falling upon us and washing away our sins. We should recite *istighfaar* with this frame of mind.

Most pure! (*Subhanallah*)

When reciting the third *Kalimah* – سبحن الله و الحمد لله و لا إله إلا الله و الله أكبر, we must reflect that '*Subhanallah*' refers to the fact that Allah Ta`ala is All Pure. Everything of the world, every creation has faults and deficiencies. The least fault every creation has is that it will expire. One day, its life is going to cease, but Allah Ta`ala is free from all faults, deficiencies and weaknesses. Whatever faults are found in the creation, none of them can be attributed to Allah Ta`ala in any way. Allah Ta`ala is free and far above any fault.

'*Alhamdulillah*' denotes that only Allah Ta`ala is worthy of all praise. Every favour and benefit is from Allah Ta`ala. Every form of beauty and excellence is from Allah Ta`ala. Our qualities of beauty and excellence will eventually perish, but His beauty and excellence will never terminate. Allah Ta`ala is the pinnacle of perfection. He is free from all faults.

Most worthy of worship

"*Laa Ilaaha Illallah*" – Only Allah Ta`ala is worthy of worship. The only being worthy of us forging a strong bond and contact with, is Allah Ta`ala. Allah Ta`ala is the sole Sustainer. We should place our trust only in Allah Ta`ala for our sustenance. When we ponder over our upbringing, we should realise that Allah Ta`ala is the true Nurturer. Allah Ta`ala is the most forgiving, most merciful and most compassionate. Whatever requirements we may have, Allah Ta`ala alone can fulfil them. No human being can ever fulfil our needs and desires. He is the owner of everything. Whatever we receive, we receive through Him. If the king presents someone with a gift,

although you will receive it via the post or have it personally delivered by the king's servant, the actual giver is the king and the servant is merely the courier or the means through which we have received that gift.

The mango tree

The system of the world operates in a similar manner. The giver of mangoes is Allah Ta`ala and the tree is the means of obtaining it. The giver of every fruit is Allah Ta`ala and He has made the trees the means of obtaining them. The provider of everything is Allah Ta`ala and He has created the means for us to attain these things. Thus, we should focus our attention primarily to Allah Ta`ala. If He has decreed anything for us, we will certainly receive it and if it has not been decreed for us, we will certainly not receive it.

Whatever Allah Ta`ala has decreed for us, will definitely reach us. No one can 'snatch' it away from us. Therefore, the only Being worthy of relying and trusting upon and attaching our hearts to, is Allah Ta`ala.

To summarise: we have discussed 3 aspects. Firstly, Allah Ta`ala is free from all faults and deficiencies. Secondly, Allah Ta`ala is the true possessor of every beauty and excellence. Thirdly, the only Being worthy of placing our trust and reliance upon, is Allah Ta`ala.

'*Allahu Akbar*' – Allah Ta`ala is the greatest. His greatness is beyond our comprehension. We are incapable of doing anything on our own. Allah Ta`ala has the complete power to do anything as He pleases.

We are ignoramuses and Allah Ta`ala is all-knowing and all-wise. How can the ignorant comprehensively understand the One who is all wise? We are perishable whilst Allah Ta`ala is ever-lasting. How can the perishable comprehend the One who is ever-lasting? Therefore, we should not even try and fathom the existence of Allah Ta`ala. We should go on saying, "*Allahu Akbar*," for whatever we believe to understand or seem to understand.

Allah Ta`ala is far above whatever we can even begin to comprehend. If we read the third *Kalimah*, bearing these points in mind, then Insha-Allah, we will acquire the *noor* and blessings of these *mubaarak* words.

The greatest bounty

When reciting *Durood Shareef* we should contemplate upon this fact that, from the innumerable favours bestowed upon us from Allah Ta`ala, the greatest favour showered upon us is that we are the *ummatees* (followers) of Nabi ﷺ. Allah Ta`ala has sent Nabi ﷺ for our guidance. Nabi ﷺ has many rights over us and the greater the blessing or favour enjoyed by us, the greater the gratitude we need to express for it.

Allah Ta`ala says in the Qur'aan, addressing Nabi ﷺ:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ

"It is through the mercy of Allah Ta`ala that you (O Nabi ﷺ) are soft with the people." (Aal Imraan:159)

Nabi ﷺ was extremely soft and gentle in his dealings with people. Anybody could ask Nabi ﷺ for anything they desired.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ

"Indeed, Allah Ta`ala has bestowed a great favour on the Believers when He sent to them a Messenger from amongst themselves who recited to them the Qur'aan, taught them its laws, purified their souls and taught them the hikmah."(Aal Imraan:164)

Nabi ﷺ is a great favour upon us. Therefore, we ought to express the appropriate amount of gratitude. Nabi ﷺ himself has showed us an easy way to express our gratitude for this favour, i.e. following the *Sunnah* and reciting *Durood Shareef* abundantly. If we lead our lives according to the *Sunnah* and recite *Durood Shareef* in abundance, we will be displaying true gratitude.

A gift to the beloved

Recitation of *Durood Shareef* is no difficult task. It is recorded in the *Hadeeth* that whoever recites Durood Shareef once, Allah Ta`ala sends down ten mercies upon him.

It appears in another *hadeeth* that Allah Ta`ala has appointed a group of angels who traverse the earth in search of those who recite *Durood*. When any person recites *Durood*, these angels take the *Durood* and convey it to Nabi ﷺ.

It is recorded in the *Ahaadeeth* that an angel is appointed by the *Qabr-e-Mubaarak* (blessed grave) of Nabi ﷺ with the sole duty of informing Nabi ﷺ of the *Durood* conveyed upon him. He mentions not only the name of the one who has recited the *Durood* but also the individual's father's name. Nabi ﷺ becomes pleased and makes *Du`aa-e-Rahmat* for that person. What a great favour it is of Allah Ta`ala on us that He has permitted *Durood* to be conveyed to Nabi ﷺ who, in turn, makes *Du`aa-e-Rahmat* for us. It is essential that we abundantly recite *Durood Shareef*.

When reciting *Durood Shareef*, we should visualise that our *Durood* is being taken by the angels and presented to Nabi ﷺ who in turn becomes extremely pleased and makes *Du`aa-e-Rahmat* for us.

Those who do not recite *Durood Shareef* should take heed of the warnings mentioned, for not reciting *Durood* in the *Ahaadeeth*. It is recorded in one *Hadeeth*: "Indeed, distant from the gardens of *Jannah* is he who did not recite *Durood* upon me when my name was mentioned in his presence."

In another *hadeeth* it is mentioned: "He who does not recite *Durood* upon me when my name is taken in his presence is a miser."

Nabi ﷺ has also stated in another narration: "That person, who did not recite *Durood* upon me when my name was mentioned in his presence, has done a great injustice to me."

When reciting *Durood*, we should bear in mind the warnings narrated in the *Ahaadeeth* for not reciting *Durood* and the rewards for

reciting *Durood*. A lesser number of *Durood* recited with attention, keeping in mind the rewards and warnings mentioned have a greater chance of acceptance than a voluminous number of *Durood* recited inattentively. Similarly, if *du`aas*, *Durood*, *istighfaar*, etc., are recited in the abovementioned manner, one will reap tremendous benefit thereof.

However, if these *azkaar* are made with underlying intentions that whatever knowledge which is contained in the seven skies and the seven earths should be revealed to oneself, this will be a momentous error, not to mention that it is also contrary to *ikhlaas*. Our desire should be to gain only the pleasure of Allah Ta`ala.

The extent of the happiness of Allah Ta`ala is unknown to us, but an avenue of attaining His pleasure is adherence to the *Sunnah*. Whatever action is done following the *Sunnah* will be a means of winning the pleasure of Allah.

Advice of Moulana Gangohi رحمة الله عليه regarding *tasbeeh*

Once someone complained to Moulana Gangohi رحمة الله عليه that he spends a great deal of time in reciting *tasbeeh* but he didn't find any benefit from it. Moulana advised him to recite *tasbeeh* with an attentive heart, keeping in mind what I have explained.

"If you recite *tasbeeh* with sincerity," Moulana pointed out, "you will certainly receive such rewards. And if you do not receive it, then on the Day of *Qiyaamah*, catch me by the hand, take me in front of Allah Ta`ala and say: "O Allah Ta`ala! This person has deceived me."

Our primary goal in life is to attain the pleasure of Allah Ta`ala. *Kashf* (divine inspiration), *karaamat* (miracle), 'enlivening' of the heart, inspiration or seeing visions of the angels are not the objectives.

So near, yet so far

If we do not acquire any of these, but attain the pleasure of Allah Ta`ala, we have achieved our goal. If on the other hand, we acquire certain supernatural qualities like *kashf*, this is no real accomplishment as *kashf* is a quality that is gained through effort. It is not a sign of acceptance. Acceptance and attaining proximity and a high rank are two separate entities. Neither is proximity necessary for gaining acceptance, nor is acceptance a pre-requisite for proximity.

A king appoints his son as a governor in a certain country. Daily, the son receives instructions from the king and implements the rulings in his country. Now apparently, it would seem that the son is distant from his father as he does not have proximity with his father. However, this could not be further from the truth. The son has gained acceptance from his father. His father appreciates his services and gleefully reads the progress reports of that place.

On the contrary, we have a thief who manages to break into the king's palace to steal the royal treasury. He apparently has close proximity with the king but, if he gets caught, he will suffer a severe punished.

Thus, he who does not have *Imaan* and doesn't follow Nabi ﷺ cannot enter *Jannah* and gain the pleasure of Allah Ta`ala even though, through his efforts, his heart is 'enlivened' or brightened up.

The yogi from Himalaya

A Yogi who used to stay in the Himalaya Mountains and performed spiritual exercises, came to Gangoh and accepted Islam at the hands of Moulana Gangohi رحمة الله عليه.

He narrated the following episode: "In the Himalaya Mountains I had seen a pillar of light, stretching from the earth and reaching the sky. I went in its direction to see from where it was originating and I saw that it was coming from Gangoh."

As a result of his spiritual exercises, he could see Moulana Gangohi's spiritual effulgence right from the Himalaya Mountains, whereas Moulana's students, who were with him in Gangoh, couldn't see it. They did not indulge in these types of exercises, hence they could not perceive it.

He began to see animals and orchards …

Whilst sitting in the *majlis* of Moulana Gangohi رحمة الله عليه, a person experienced *kashf*. Animals, orchards and gardens, that were distant away, were made visible to him. He had spent a short while enjoying these experiences when Moulana angrily said: "Who is engaged in this futility? Is this the purpose of coming here?"

At that time, Moulana had lost his sight. Thus, everyone was clueless as to who the culprit was. The moment Moulana mentioned these words, that person's *kashf* terminated.

The pigeon and the *Neem* tree

This is just a type of amusement that comes by the way and if we are going to become embroiled in these types of activities, how can we ever reach our goal? If one experiences these types of events, one should close one's eyes and pay no attention to them, because this is not one's objective and goal. Our goal is to gain the pleasure of Allah Ta`ala.

These qualities are not something experienced by the pious only. My respected father used to say that even animals have acquired this quality. He once narrated to me: "In our garden, a wild pigeon had built its nest in a *Neem* tree. If it were going to rain in the night, the pigeon would not rest in the nest but rather fly into the house as soon as evening began setting in. Accordingly, we were also 'informed' that it would rain during the night."

The Hindu and the rain

There was a Hindu in our village. Allah Ta`ala only knows what his name was. Anyhow, in the summer months, he used to sleep on the porch. He also informed us if it was going to rain during the night or not. When questioned in this regard, he replied: "If it was going to rain at night, my dog will remain indoors, otherwise it sleeps with me. Through this, I come to know whether it is going to rain or not."

What is the need in exerting so much effort to attain something that *kaafirs* and animals have acquired? The scholars have explained that the piety and sainthood of a saint who did not experience such events, is far superior to the saint who has had such experiences. The reason being that the *Imaan* of the former is based totally on the unseen. Nothing of the unseen has been 'revealed' to him.

Child's play

Sayyid Ahmad Shaheed رحمة الله عليه began 'seeing' certain supernatural visions on the nights of *Lailat-ul-Qadr* and *Lailat-ul-Baraa'ah*. He had seen the stars, the trees and the ocean prostrating. He related these experiences, to his *shaikh*, Shah Abdul Azeez رحمة الله عليه. Shah Sahib advised him in the following manner, "These are experiences which the children of the spiritual path experience."

These conditions are not worth paying any due attention towards. The only real objective and goal in life, is to attain the pleasure of Allah Ta`ala. If our intentions and methodology are correct then, Insha-Allah, we will be successful. If our actions are in accordance to the *Sunnah* and done solely for the pleasure of Allah Ta`ala we will, Insha-Allah, be successful.

May Allah Ta`ala grant us the *taufeeq* (ability) to practise on what has been mentioned. *Aameen.*

Discourse 8

The Manner of attaining Taqwa

The manner of attaining *taqwa*

نحمده و نصلي على رسوله الكريم

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

Allah Ta`ala states in the Qur'aan:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"O Believers! Inculcate taqwa and remain with those who are truthful." (at-Toubah:119)

In this *aayat*, the believers are addressed and instructed to adopt *taqwa* and remain in the company of the truthful.

What is *Imaan*? What is *taqwa*? What is truthfulness?

Imaan means to believe wholeheartedly in the laws revealed by Allah Ta`ala and accept the complete teachings of Nabi ﷺ, having ultimate reliance on Him. After accepting these two beliefs, we must now resolve to live our lives according to these beliefs. *Imaan* does not merely mean to know the truth. Even the disbelievers acknowledge the truth. Allah Ta`ala states in the Qur'aan:

وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ

"And if you ask them (the disbelievers) who created the skies and the earth, they will most certainly reply, Allah!" (al-`Ankaboot:63)

But alas! Their acknowledgment of Allah Ta`ala is to this extent that when they journey by ship and encounter turbulent waters, when surely they are on the verge of sinking and they despair for salvation, they beseech Allah Ta`ala for His divine help. They accept, at this time, that the only being who is All-Powerful is Allah Ta`ala and their deities cannot save them from their peril. They firmly acknowledge that none other than Allah Ta`ala has the power to rescue them from certain doom.

However, they still do not intend and they do not desire to spend their lives according to the teachings of Nabi ﷺ. Therefore, *Imaan* means resolving to spend one's life according to the *Deen* outlined to us by Nabi ﷺ.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا (O you who believe …) will thus mean: "O you who have resolved to lead your lives according to the *Deen* brought to you by Nabi ﷺ."

In this world, a government has the knowledge of another government's strengths, laws and weaknesses as well as their aerial superiority and the capability of their navy and army. When one government refuses to be subordinate to the other, this results in a war.

There is also another scenario where a person despite knowing the laws, ministers, courts and the punishments of a country, is unprepared to be subjected to the laws of the government. What are such people termed as? They are termed as rebels or traitors. Are rebels ignorant of the laws of the country? Of course not! They are well acquainted with them!

If *Imaan* merely meant possessing knowledge of the truth, everyone would have been a *mu'min* (believer). However, a *mu'min* is he who has resolved to lead his life according to the teachings of Nabi ﷺ. One who is prepared to adhere to the laws of his government is termed a loyal citizen. Otherwise, he is termed a rebel. Whoever has agreed to be a citizen of a country, will abide to the laws of that place. If he breaks the law mistakenly, it is possible that the government may either punish him or forgive him.

This is also the system of Allah Ta`ala. That person who has resolved to be loyal to Allah Ta`ala, to lead his life according to the laws of Allah Ta`ala and the teachings of Nabi ﷺ, is a *mu'min*. Thereafter, if he breaks any command of Allah Ta`ala mistakenly, it is possible that Allah Ta`ala may forgive him and it is possible that Allah Ta`ala may punish him.

However, Allah Ta`ala will not allow him to remain in *Jahannum* forever. The rebel is the one who will remain in *Jahannum* forever. For him, there is no way of salvation.

اِنَّ اللّٰهَ لَا يَغۡفِرُ اَنۡ يُّشۡرَكَ بِهٖ وَيَغۡفِرُ مَا دُوۡنَ ذٰلِكَ لِمَنۡ يَّشَآءُ

"Verily Allah Ta`ala does not forgive (the sin of) ascribing partners to Him and He forgives every other sin of whomsoever He wishes."(an-Nisaa:48)

Allah Ta`ala sent Nabi ﷺ as a messenger and revealed the Qur'aan to him. Those who accepted him and lead their lives according to his teachings were termed believers. The believers are addressed in the Qur'aan,

"O Believers! [When you have accepted to be under Our rule; when you have made a pact of being loyal to Us; when you have resolved to lead your life according to Our divine law], inculcate taqwa within yourselves. [Lead your life with extreme caution. Be vigilant in not transgressing the laws of Allah Ta`ala.]"

When we plant a sapling, we undertake great pains to protect it, either from being eaten by an animal or from wilting due to severe heat or from drying up due to severe cold. It is watered according to its requirements and it grows and produces fruit only when it is carefully tended to. The creation of Allah Ta`ala takes benefit from its leaves, its branches, its flowers and its fruit. It becomes a tree of great value and benefit. But if it is not protected and nurtured, it will be destroyed and benefit no one.

Imaan is also a sapling, which has been planted within the heart. The reality of *Imaan* has been explained [in the previous lines] as *'the resolve to lead one's life according to …'*

It is of utmost importance to protect this sapling of *Imaan*. When a sapling is well guarded, it becomes firm and strong. This protection of *Imaan* is called *taqwa,* i.e. to protect the sapling of *Imaan* from the disobedience of Allah Ta`ala.

The sapling of ***Imaan***

Just as it is necessary to protect a sapling from being destroyed by severe heat and cold, from wilting and from being eaten by animals and insects, it is imperative to protect one's *Imaan* from the disobedience of Allah Ta`ala. It is recorded in the *Hadeeth* that, just as iron rusts, *Imaan* also rusts. Therefore, keep on polishing and renewing your *Imaan*. جدّدوا إيمانكم (Renew your Imaan.)

The Sahaabah ﷺ asked: "O Rasulullah ﷺ! How do we go about polishing our hearts?"

Nabi ﷺ replied: "Recite لا إله إلا الله – *La ilaaha illallah* in abundance. Doing so removes the rust of the heart."

Just as clothes become dirty and need to be washed, houses need to be re-painted and utensils need to be cleansed. Similarly, negligence, an evil environment and sin also taint *Imaan*. And the method of protecting and renewing one's *Imaan* is to inculcate *taqwa*. If one's *Imaan* is not adorned with *taqwa*, it will dry up, rust and become corrupt. The reason is that every person has a *nafs* (inner-self) within him.

إن أعدى عدوك نفسك التي بين جنبيك

Indeed your most dangerous enemy is your nafs which is within you.

The second enemy who always accompanies man is *Shaitaan*.

اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ

"Most certainly Shaitaan is man's open enemy." (Yusuf:5)

Shaitaan's enmity for man is crystal clear, but his ways of expressing that enmity are very discreet. Very few people are versed and educated with this knowledge. It is crucial that we save ourselves from this enemy. Similarly, few people as well have the knowledge of the evils of the *nafs*.

The evils of the *nafs*

Hadhrat Moulana Ashraf Ali Thanwi Sahib رحمة الله عليه once mentioned: "During my childhood, I was my father's scribe and replied to his letters. He used to dictate them to me. Once, he used a word '*istimzaaj*' which means confirmation of an opinion being correct. It is of Persian origin. The meaning of the Arabic word is different. My father dictated this word to me because the custom at that time was to correspond in the Persian language. I did not know the meaning of the word, so I told him: 'It is possible that the addressee will not know the meaning of this word. Therefore use an easy synonym for it.'

"My father used an easier synonym. In reality, this was a ploy of my *nafs* to conceal my ignorance from my own father. It did not allow me to say that I did not know the meaning of the word. Instead, it prompted me to say that perhaps the addressee will not know the meaning. Ignorance is such a disease that a person is not prepared to admit it."

The *nafs* is undoubtedly our greatest enemy as mentioned in the Qur'aan. The traps of the *nafs* are very discreet. We know that it is evil but the ways it uses to expresses its evil is known only to a few and select people.

Similarly, *Shaitaan* is known to be our open enemy but only a few people know the methods he uses to express his enmity. We witness in the world how enemies plot to destroy one another. Sometimes, they tie a wire on the ground (to trip someone), sometimes pour boiling water on them, sometimes dig trenches and utilise various other methods. Many a time, an innocent person falls into the trap and is annihilated.

Allah Ta`ala also makes his own plans. Abraha took an army of elephants and marched towards Makkah Mukarramah, intending to destroy the Ka`bah Shareef. What was Allah Ta`ala's plan? Allah Ta`ala sent an army of small, clawed birds who carried stones in their beaks to destroy Abraha and his army. Where could Abraha

have ever fathomed that small birds, armed with stones which were like miniature atom bombs, would destroy his army? The stones fell on the soldiers' heads, went through their bodies and came out through their posteriors. They became: كَعَصۡفٍ مَّأۡكُولٍ *(Like devoured crops.)*. Abraha was unaware of the plan of Allah Ta`ala.

Similarly, we do not know what the *nafs* is plotting against us. But this much is known that the *nafs* is within us as mentioned in the *Hadeeth* "within you".

The strength of an external enemy can be learnt through spies and other forms of espionage, but an enemy who is within us cannot be seen. Thus, how are his strength and plots estimated? It is a very difficult task indeed.

Shaitaan also moves within the body of man. It is mentioned in a *Hadeeth*:

إن الشيطان يجري من الإنسان مجرى الدم

Verily Shaitaan moves about within man as blood [flows within man].

Thus, how can a person save himself from an enemy who is so skilled and well equipped? Why and how did this enemy become so well equipped?

Shaitaan's *du`aa*

It is mentioned in a *Hadeeth* that, when Allah Ta`ala had decided to send Aadam عليه السلام to the world and banished *Shaitaan* from *Jannah* with the collar of Allah Ta`ala's curse around his neck, *Shaitaan* made this *du`aa*:

"O Allah! My punishment was because of Aadam (عليه السلام). Allow me to live till the day of *Qiyaamah* (so that I may mislead mankind)."

No matter how dangerous an enemy can be, once he dies, the danger no longer remains. Hence, there is always the possibility that

through enemy's demise, peace and safety will prevail. However, *Shaitaan* had asked Allah Ta`ala for respite,

اَنۡظِرۡنِیۡۤ اِلٰی یَوۡمِ یُبۡعَثُوۡنَ

"O Allah! Grant me respite till the day all will be resurrected." (al-Hijr:36)

Shaitaan made this *du`aa* in order to escape death. When the trumpet will be blown for the first time, everyone will die. Thereafter, when it is blown for the second time, everyone will be resurrected. Thus *Shaitaan* begged Allah Ta`ala to allow him to live till the day of resurrection, in order to escape death. Allah Ta`ala's reply was:

اِنَّكَ مِنَ الۡمُنۡظَرِیۡنَ اِلٰی یَوۡمِ الۡوَقۡتِ الۡمَعۡلُوۡمِ

"You will certainly be granted respite till a known time, i.e. till the first blowing of the trumpet when everyone will die." (al-Hijr:37/38)

Shaitaan also asked Allah Ta`ala to grant him power over Aadam ﷺ and his progeny, since his banishment was due to Aadam ﷺ. He was told: "You will be granted power over mankind by being able to move in his veins like blood."

Shaitaan then asked for more. Allah Ta`ala said: "Very well! When man cohabits with his wife, you will be allowed to cohabit also. When a man's sperm settles in his wife's ovary, your sperm will also settle in her ovary. When life will be given to man's foetus, life will be given to your foetus as well. When man's child will be born, your child will also be born. From then onwards your child will be given power over man's child."

It is mentioned in a *Hadeeth*:

صياح المولود حين يقع نزغة من الشيطان

At times, a child cries unexpectedly because of being poked by Shaitaan.

Shaitaan had promised:

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ﴿١٦﴾ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ

"O my Sustainer, because You had misled me, I shall wait in ambush for them on the straight path. I shall then attack them from the front, from the rear, from the right and from the left. You will then find most of them ungrateful i.e. they will be under my control." (al-A`raaf:16/17)

Thereafter, Aadam ﵇ begged: "O Allah Ta`ala! You have granted *Shaitaan* power over me. Grant me a way of saving myself from him."

Man has been created weak.

"When *Shaitaan's* child will be given power over your child, we shall appoint an angel to protect your child."

Therefore, it is mentioned in the *Ahaadeeth* that angels drive away the *Shaitaan* from the child just as a person swats away flies from honey. If the person stops swatting, even for a few moments, the flies will totally devour the honey.

Similarly, if the angels do not prevent the *shayaateen* from attacking the child even for a few moments, they will attack him and wipe him out completely. May Allah Ta`ala protect mankind. *Aameen*.

Aadam's ﵇ *du`aa*

Aadam ﵇ asked for a greater form of assistance as well. Allah Ta`ala said: "The reward of every good action will be multiplied tenfold. If you commit a sin, I will pardon it. If I shall punish you for a sin, the punishment will be according to the sin (not multiplied by ten)."

Aadam ﵇ then asked for an even greater form of reward.

Shaitaan made three *du`aas* and Aadam ﵇ made three *du`aas* as well. Allah Ta`ala accepted his *du`aa* and said: "Whenever you and

your progeny will make *taubah* before death, I shall accept that *taubah*."

Shaitaan became depressed saying to himself, "My entire life's effort will be wasted. I shall make man commit sin upon sin, but if he makes *taubah* before passing away, all his sins will be forgiven and my entire effort shall be in vain."

Allah Ta`ala has sent man to this place of examination (the world), to this prison. He (man) is surrounded by difficulties and hardships. However, Allah Ta`ala has made arrangements for his protection. Man has many external enemies as well. Snakes, scorpions, wolves and lions are his enemies. Cholera, plague and other sicknesses are also his enemies. Open a book of medicine and you will find it replete with the various forms of ailments, which are the enemies of man.

Ponder and look around you and you will see the number of enemies that man has. If he experiences a pain in a tooth, he becomes restless. If he feels a pain in his heart or liver, he becomes agitated. If he is unable to pass urine, it causes him great inconvenience. Thus, this world is a place of test. Tests will come upon man from all directions.

However, Allah Ta`ala did not leave man helpless and desperate. Allah Ta`ala has promised to assist him as long as he fulfils his covenant to conduct himself in the correct manner. A poet once said:

کی محمد سے وفا تو نے تو ہم تیرے ہیں

یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

Be faithful to Muhammad ﷺ and Allah Ta`ala will be yours.

What is this world? Everything will be yours.

Loyalty to Nabi ﷺ

If man is prepared to become loyal to Nabi ﷺ and lead his life according to the teachings of Nabi ﷺ, Allah Ta`ala's assistance will always be with him.

When he will sleep, who will protect him from his enemies? Allah Ta`ala is the one who will protect him. When he will eat different types of food, who will make this food acceptable to his system? Allah Ta`ala will make the food acceptable and beneficial to his system. Allah Ta`ala has created such machinery in the body, which extracts the nutrition from the food and makes it a means of strength for the body. Who does all of this? Allah Ta`ala does this.

We are sitting in this building with the roof suspended above us. Allah Ta`ala is the One who is keeping the roof above us. If Allah Ta`ala commands the roof to fall, it will fall immediately and no matter what arrangements are made to keep it suspended, it will be of no benefit. We move on the earth with ease, conducting our work and the earth does not cave in on us. Who is the being that has not allowed the earth to cave in? Allah Ta`ala is the Being who has not allowed the earth to cave in and destroy us. Allah Ta`ala has made the necessary arrangements for our protection.

Allah Ta`ala has sent His slave (man) as His deputy to the earth. Do you think that Allah Ta`ala will leave this slave of His, surrounded by enemies and other great creations of His, helpless and unprotected? Never! Allah Ta`ala will never allow something like that to transpire. Allah Ta`ala loves His creation.

Nabi ﷺ once asked the Sahaabah ؓ: "Can there be such a mother who will throw her child in a fire?"

The Sahaabah ؓ replied: "There can never be a mother who will throw her child in a fire."

Nabi ﷺ then said: "Allah Ta`ala's love for His creation is even greater than a mother's love for her child."

Allah Ta`ala will protect man. The life in this world is a few days of test. Whoever has taken the oath of loyalty to Allah Ta`ala and Nabi ﷺ should lead his life accordingly. If he commits a sin mistakenly, he will be forgiven. Even in the hereafter, there will also be a great door of forgiveness. However, we should make the resolution from our side that we shall lead our lives in conformity to the teachings of Nabi ﷺ.

Coming back to the point that *taqwa* protects *Imaan*, Allah Ta`ala states:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ

"O Believers! Inculcate taqwa."

With *taqwa*, *Imaan* will remain protected and it will progress. The more a person brings *taqwa* into his life and adheres to the commands of Allah Ta`ala and abstains from sin, his *Imaan* will strengthen accordingly.

Incident of Hadhrat Abdullah bin Umar رضي الله عنه

Abdullah bin Umar رضي الله عنه was once in the jungle at midday and it was extremely hot. He sat down to partake of his meals. He saw a shepherd herding goats and invited him to partake of meals.

"Please excuse me for I am fasting," the shepherd answered softly.

"Why are you fasting in this extreme heat," queried Ibnu Umar رضي الله عنه in astonishment. "It is neither the month of Ramadhaan nor any date wherein fasting holds special virtue, like the 10th of Muharram, 15th Sha`baan or the 9th of Zul Hijjah."

"I am putting my *Ayyaam-ul-Khaaliyah* (free days) to use."

What is *Ayyaam-ul-Khaaliyah* (free days)? It is mentioned in the Qur'aan that it will be said to those obedient slaves of Allah Ta`ala who had underwent the difficulties of hunger and thirst (they fasted):

كُلُوْا وَاشْرَبُوْا هَنِيْٓئًا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ

"Eat and drink with ease because of those actions which you performed in the days gone by [free days]." (al-Haaqqah:24)

The shepherd further explained: "My master has not tasked me with any difficult work today. I thought to myself that why should I let such a day go to waste. Let me use it to my advantage. Therefore I am fasting."

His rationale pleased Ibnu Umar ﵁, who appreciated good deeds and liked to reward those who performed good deeds.

"Very well, give me a goat to slaughter and I shall give you some of the meat," instructed Ibnu Umar ﵁.

"I am not the owner of the goats. I am a mere shepherd and a shepherd has no right to give away the owner's animals without his permission."

To test him, Ibnu Umar ﵁ casually said: "I am sure that your master does not count the goats every day. You can present this excuse that a wolf devoured a goat or a goat got lost. For a goat to get lost from such a large flock is not a far-fetched notion."

"And where is Allah Ta`ala?" snapped the shepherd. "I may be able to deceive my master, who is not present that a sheep got lost or was devoured by a wolf, but I am unable to deceive Allah Ta`ala who is present at all times." This was the consciousness of Allah Ta`ala that was embedded in his heart.

Ibnu Umar ﵁ was extremely impressed with his character. He found out who the master of this shepherd was, went up to him and bought the flock together with the shepherd. Ibnu Umar ﵁ thereafter went to the shepherd and informed him of this transaction.

"May Allah bless you in the flock," exclaimed the shepherd.

Ibnu Umar ﵁ then informed him that he had purchased him as well.

"May Allah Ta`ala bless you in this purchase of yours as well," the shepherd replied softly.

"I free you and give you this flock as a gift," disclosed Ibnu Umar ﷺ.

This person was a mere shepherd who did not have the authority to give away a single goat to anyone. Now he had become the owner of the entire flock. It is imperative that we develop within ourselves the consciousness that Allah Ta`ala is always watching.

An old woman's resolve

During the *khilaafat* of Umar ﷺ an old woman, who suffered from leprosy, used to make *tawaaf* of the *Ka`bah*. This inconvenienced and distressed many people. Umar ﷺ prevented her from making *tawaaf* and instructed her to remain at home. She acted accordingly. When Umar ﷺ passed away, someone came up to her and said: "The one who prevented you from making *tawaaf* has passed away. You may now go and make *tawaaf* without having any reservations."

"Umar ﷺ was not a man who was to be obeyed in his lifetime only and disobeyed after his death," she replied. "I shall therefore remain at home and not go to make *tawaaf*."

This was the state of her resolution. Though she had a great zeal to reap the rewards of making *tawaaf*, but due to the instruction and wisdom of the *Ameer-ul-Mu'mineen*, she did not go to make *tawaaf*.

When a Muslim has resolved to lead his life according to the teachings of Nabi ﷺ, it is of utmost importance for him to remain steadfast on this resolution. How can a person achieve this? By inculcating *taqwa* within himself.

A saint was once asked: "What is *taqwa*?"

He replied with a practical example: "*Taqwa* is the way a person will walk upon a pathway adorned with thorny plants on either side. He will carefully thread along this pathway, watching every

step of his, lest he should get scratched or his clothes will get caught in the thorns. This is *taqwa*."

It is vital to inculcate *taqwa* in our lives, in order to be obedient to Allah Ta`ala.

In the month of Ramadhaan, everyone educates himself with the laws pertaining to fasting and they exercise great caution in all their actions, lest their fast breaks. They do not gargle thoroughly whilst making *wudhu*. If they are requested by their wives to taste the gravy and see if the salt is enough, they blankly refuse. This very same precaution should be found in all the laws of *Deen*. We should ensure that we do not do anything that will displease Allah Ta`ala.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ

"O Believers! Inculcate taqwa."

If we inculcate *taqwa*, our tree of *Imaan* will strengthen, produce fruits and spread its branches far and wide and we shall be blessed with *taufeeq* to perform good deeds.

It is narrated from Ibnu Umar ﵄: لكل شيء معدن و معدن التقوى قلوب العارفين (Everything has a mine, and the mine of *taqwa* is the hearts of the *Aarifeen* [those who have recognised Allah Ta`ala]). Allah Ta`ala has blessed them with the treasure of *taqwa*. Whosoever sits in their company, pays careful attention to their teachings and adheres strictly to them, will also be blessed with *taqwa*.

The Sahaabah ﵃ sat in the company of Nabi ﷺ. The conditions that overcame them were such that they felt as though *Jannah* and *Jahannum* were before them. How did this condition arise? The company, of that person that you frequent, will have an effect on you. The level of Nabi's ﷺ *yaqeen* (conviction) was so high that Nabi ﷺ was not oblivious of the *aakhirah* (hereafter) even for a single moment. This effect fell on the Sahaabah ﵃ who used to sit in the company of Nabi ﷺ.

The grief a mother experiences on the death of her child is extremely great. If she sits in anybody's company, there is no need

for her to explain her grief to anyone. Those sitting in her company will automatically get affected.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه has said: "We have become accustomed to taking messages from the words of people, whereas words are a very weak means of getting the message across. It has a great possibility of being erroneous. The fundamental way of receiving a message is from the personality of a person."

He once mentioned: "I wrote a letter to Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه informing him of my desire to spend time in his company."

"There is no need for you to come and stay in my company," advised Moulana Khaleel Ahmad رحمة الله عليه. "Being in my company or not is irrelevant. You will attain the same benefit"

When the resemblance with the *ahlullah* (friends of Allah) becomes a dominant factor in our lives, this is a very great achievement indeed. If our contact and link with the friends of Allah Ta`ala strengthens to such a level that we even resemble them in our physical appearance, then most certainly *taqwa* will enter our hearts.

If we do not attempt to inculcate *taqwa* in our lives, this will result in opening the doors to the disobedience of Allah Ta`ala. Just as *Imaan* strengthens with good deeds – it gets weaker by committing sins and it continues to weaken until a person remains a *mu'min* by name only. No sign of *Imaan* remains in him. Therefore, Allah Ta`ala has instructed us in this way: "O Believers! Keep your *Imaan* firm by inculcating *taqwa*,"

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"And frequent the company of the pious."

Join the caravan

A caravan is travelling to a certain place. The people of the caravan are aware that their *ameer* (leader) is experienced and knows the route well. He knows where the road inclines and declines, which areas are dangerous and at which places their respective needs can be easily fulfilled. If a person joins this caravan, he will reach his destination with great ease.

If a person wants to proceed for *Hajj* on his own, his journey will be extremely difficult. However, if he joins a group of people who have been for *Hajj* several times, his journey will become very easy.

A person has accepted Islam today. To teach him how to make *wudhu* and how to perform *Salaah* on your own is difficult. However, if you take him to the *Musjid* and he practically sees how the *musallees* make *wudhu* and perform their *Salaah*, he will learn very quickly. Allah Ta`ala instructs us in the Qur'aan:

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"And remain with the truthful."

Who are the truthful? The truthful are those whom Allah Ta`ala has blessed with truthfulness in their hearts. They have correct beliefs, which are the basis of *Imaan* and salvation. {Those fundamental beliefs that Allah Ta`ala had revealed upon Nabi ﷺ who then clarified it for our understanding.} They believe in the being of Allah Ta`ala and His qualities, as they ought to be believed. The truthful are those who also have truthfulness in their actions, character, lives and it is also evident on their tongues.

If we remain in the company of such people, Insha-Allah we will also be blessed with correct beliefs, excellent character, *taufeeq* to carry out good deeds and correct utilisation of the tongue. In due time, Insha-Allah, we shall be blessed with a high level of *taqwa* as well.

Forty days with the *Tableegh Jamaat*

A person is accustomed to using vulgar languages, not reading *namaaz*, drinking alcohol and perpetually quarrelling and fighting with people. He does not know Surah Fatihah, *Attahiyyaat* or any other *surah*. He joined the *Tableegh Jamaat* for forty days. After forty days, note the distinct difference in him. For forty days he refrained from drinking alcohol. Drinking alcohol is such a serious crime that the curse of Allah Ta`ala descends on such a person and the punishment for it is eighty lashes.

For forty days he refrained from swearing and speaking lies. It is recorded in a *Hadeeth* that when a person speaks lies, the angels run miles away from him because of the stench that emanates from his mouth. For forty days he did not swear. For forty days he made *wudhu* and performed *Salaah*. Not a single *Salaah* of his became *qadha* during the forty days. From where did these blessings arise? It arose as a result of spending forty days in the company of the pious.

My beloved brothers! Allah Ta`ala has sent a large group of people to this gathering. We do not know who from amongst this group holds a special position in the sight of Allah Ta`ala. We do not have the eyes to recognise who are the friends of Allah Ta`ala. Allah Ta`ala has sent this group, and Insha-Allah, this is a group of pious and truthful people.

Insha-Allah, by staying with them for a month, reformation of the heart, beautification of character and correction of actions will take place. Allah Ta`ala will protect us from evil habits. This gathering is an example of:

وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ

"Stay with the truthful."

The saints of the past used to make their disciples stay with them for forty days at a time and, during that period, they were subjected to great sacrifices. They stressed upon them to cure themselves from their spiritual maladies via unorthodox exercises.

For example, a person may have the malady of pride, whereas it is mentioned in the *Ahaadeeth* that whomsoever has an atom of pride within his heart will not enter *Jannah*. He will be flung into *Jahannum* until the pride is removed and thereafter will he only enter *Jannah*. Allah Ta`ala states in a *Hadeeth-e-Qudsi*:

الكبرياء ردائي

Pride is my upper-garment.

Whoever is proud is actually trying to snatch away the garment of Allah Ta`ala.

Remedy for pride

A saint had prescribed for a certain person afflicted with the malady of pride, to straighten everyone's shoes in the *khanqah*. This cured him of his malady. Another saint instructed another person, suffering from the same malady, to stand up after every *Salaah* and announce to the people: "Respected brothers! I am a very proud person. Please make *du`aa* that Allah Ta`ala cures me off this malady."

These actions are the choice of the saints. They prescribe whatever remedy they feel appropriate for a specific individual. Our opinion plays no rule in these remedies for spiritual maladies. Our duty is to hand over ourselves entirely to the saints and adhere strictly to their prescriptions.

If anyone is admitted to hospital to undergo an operation, he consumes what the doctor tells him to consume and abstains from whatever the doctor instructs him to abstain from. He does nothing without consulting his doctor. In the interim, if he goes through any difficulty, he bears it patiently because, he is convinced that whatever the doctor is doing is solely for his benefit.

Similarly, we should accept the remedies of our spiritual mentors without questioning them and having the full conviction that whatever treatment is prescribed, is for our benefit.

A certain *mureed* had reached the rank of *qurb-e-nawaafil*. *Qurb-e-Nawaafil* is the rank, which is attained by the performance of abundance of *nawaafil* (voluntary deeds). Through the blessings of the *nafl ibaadaat*, a person becomes so close to Allah Ta`ala that, as mentioned, Allah Ta`ala becomes his tongue by means of which he speaks, Allah Ta`ala becomes his legs by means of which he walks and Allah Ta`ala becomes his limbs by means of which he performs his actions.

This *Hadeeth* means that, whatever he says, whatever actions he conducts everything pleases Allah Ta`ala. Sometimes whatever these people utter becomes a reality.

Are you blind?

Once this *mureed* was sleeping and someone had entered to sweep the room. While sleeping, the broom struck the *mureed* who awoke and angrily said: "What is the matter? Are you blind?"

The moment he said this, the person sweeping became blind. The *mureed* went and informed the *shaikh* of what had transpired.

"Why did you utter such a statement?" reprimanded the *shaikh*.

"I lost my temper," the *mureed* acknowledged.

"What remedy do you think is required" the *shaikh* enquired.

He replied that whatever the *shaikh* suggested.

"You will now be in charge of all his needs. You will take him to the toilet, help him to make *wudhu*, take food for him and see to his needs at all times."

During the latter part of the night, the *mureed* awoke to perform *tahajjud Salaah*. He had just started his *Salaah* when the blind person expressed his need to relieve himself. The *mureed* was forced to complete his *Salaah* and take him to the toilet. After a while, the *mureed* sat down to make *zikr* and the blind person now expressed his need to make *wudhu*. *Khidmat* (serving) of the blind person had

resulted in an interruption to the *mureed's ma`mulaat* (daily practices) causing him a great deal of distress.

When the *shaikh* had seen that he had been cured of his malady, he instructed the blind person to find out where the *mureed* was sleeping and to strike him again whilst he was asleep. The blind person did as he was instructed and the *mureed* awoke and said: "Open your eyes and walk," and in so saying, the sight of the blind person was restored by Allah Ta`ala.

Test of character

A special benefit of staying in such a large gathering is that reformation of the character takes place. A person's name was once mentioned in the presence of Hadhrat Umar ﷺ. Hadhrat Umar ﷺ asked the opinion of those around him regarding the said individual. They praised him and said that he was a good person. Hadhrat Umar thereafter asked them if they had ever travelled with that person, did any dealings with him or had been his neighbour. They replied in the negative. Hadhrat Umar ﷺ then said: "Perhaps you all had reached this conclusion due to seeing him engaged in some *nafl ibaadat*."

There are only three ways of gauging the true character of a person. Firstly, by travelling with him, where generally everything goes against a person's temperament. Secondly, by being his neighbour, where one can be observed day and night. Thirdly, through financial dealings. His honesty, truthfulness and trustworthiness will be tested. Thus, by staying together in this gathering, great reformation of one's character will take place.

The gist of the *aayat* is that it is obligatory on that person who has resolved to lead his life according to the teaching of Nabi ﷺ, to inculcate *taqwa* in his life. We can inculcate *taqwa* within ourselves by staying in the company of the truthful. Allah Ta`ala, through His grace and mercy, has made it easy for us to be in the company of the pious. We must value this opportunity. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 9

The passion of our Akaabir for Deeni knowledge

نحمده و نصلي على رسوله الكريم

The *buzurg* and the yogi

A *buzurg*, who lived in Delhi, trained his disciple in the field of spirituality. The *buzurg* prescribed various *azkaar* and other rigorous spiritual exercises for. When the disciple attained competence in this field, he sent him to Multan to preach Islam. The disciple set off with great fervour, zeal and enthusiasm. Whilst on his journey, he reached Paanipat, which was on the way to Multan.

In Paanipat, there was a *yogi* who used to spiritually attack the hearts and the Imaan of Muslims passing by. This *yogi* could perform supernatural feats. Thus, when the disciple neared Paanipat, the *yogi* became aware of it and launched an attack on his heart but failed dismally. The *yogi* confronted the disciple, and asked: "Who are you? Where are you going? What do you say?"

"I am a Muslim. I am going to Multan and I say *La ilaaha illallah*." When the disciple said, "*La ilaaha illallah*," he focused on the *yogi's* heart resulting in him becoming insane. The *yogi* fled in haste and advised whomever he met, "Do not go there! Do not go there! There is a Muslim who is reciting *La ilaaha illallah*. Do not listen to this *La ilaaha illallah* of his."

Hence, this very person, who tried to become an obstruction to *Deen*, became a means of spreading the *kalimah*.

On the other hand, the *buzurg* in Delhi, learnt of this incident and became displeased. The disciple also perceived that something was amiss. The spiritual effulgence emanating from his heart had decreased. Therefore, instead of proceeding on his mission, he returned to his spiritual mentor who reproached him: "I had sent you to preach Islam in Multan, not on the way to Multan."

He kept him in his company for another 40 days and thereafter sent him to Multan, emphasising on preaching Islam in Multan only.

The disciple followed his instructions and went to Multan where 80 000 people accepted Islam at his hands.

Subsequently we observe that the understanding and attitude of the Muslims of the past eras was unique. Whatever strength or capability one possessed, be it physical strength, mental, spiritual ability, financial dominance or status, every quality or possession was used for the benefit of *Deen*. This world is not a place of enjoyment, comfort or luxury. It is a place of serving the *Deen* of Allah Ta`ala. Enjoying comforts and luxuries are reserved for the hereafter.

Today, our misconception is that every boon and favour of Allah Ta`ala is solely for us. We feel we have the right to enjoy ourselves. And in this delusion we have forgotten our responsibilities. The bounties bestowed upon us by Allah Ta`ala are ordained to assist us in fulfilling these responsibilities. However, enjoyment and pleasure have become our primary objectives and that which is our primary duty has been forgotten.

In whichever walk of life we may be engaged, we must endeavour to spread the *Deen* of Rasulullah ﷺ to the best of our ability. Wherever we may be, whoever we may be, everyone should take advantage of every opportunity to disseminate *Deen*: amongst one's wife, children, relatives, friends and the general community. We must be constantly uttering these words that this is Rasulullah's ﷺ teaching for this action and that is Rasulullah's ﷺ teaching for that action.

Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه once came to Saharanpur for a certain treatment. Shaikh-ul-Hadeeth Moulana Zakariyya Sahib رحمة الله عليه arranged for some *talbeenah* (a type of medicinal food) to be prepared for Moulana Thanwi رحمة الله عليه. He sent the food together with a letter advising, "I am saying this merely to put your mind at ease. I had informed your doctor of the detailed ingredients of this *talbeenah* and he assured me that it will not affect your health in any way. Encouragement for eating such food is also

mentioned in the *Hadeeth* because, it strengthens the heart. Please accept and partake of it."

Shaikh-ul-Hadeeth رحمة الله عليه informed Hadhrat Thanwi رحمة الله عليه of its benefit, its harmlessness and the *Deeni* point relevant to it, i.e. the encouragement in the *Hadeeth* for eating such food. Shaikh-ul-Hadeeth did not mention the *Deeni* point because Hadhrat Thanwi was unaware of it. No, Hadhrat Thanwi was an ocean of knowledge. Rather, Shaikh-ul-Hadeeth رحمة الله عليه just mentioned it because this was his 24 hour occupation, i.e. continuously spreading the knowledge of *Deen*, thereby ensuring that the mind is moulded in the light of knowledge. Hence, whatever actions are performed, are conducted in the light of knowledge.

Food for thought

Hadhrat Thanwi رحمة الله عليه read the letter and replied, "My beloved friend! In the zeal of your love, you have forgotten to abide by basic principles. From the very beginning, you have mentioned the *Hadeeth* to me. I now fear that, if I dislike this *talbeenah*, I will dislike something, which has been encouraged in the *Hadeeth*. It would have been better and more comforting to me if I partook of it first then, had I liked it, you mention the *Hadeeth* to me. Now if I dislike something encouraged in the *Hadeeth*, what will be the consequences? I have therefore kept aside your gift and sent this letter and a blank page to you, anticipating a reply."

Hadhrat Thanwi did not return the gift, taking into consideration Shaikh-ul-Hadeeth's feelings. We understand that these people had such value for the *Hadeeth* of Rasulullah ﷺ that they could not even tolerate having a dislike for something encouraged in the *Hadeeth*.

And yet people have the audacity to say that such luminaries show disrespect to Rasulullah ﷺ. Think for yourself! Is it possible today to find anyone who values and respects *Ahaadeeth* as much as they did?

Shaikh-ul-Hadeeth رحمة الله عليه counter-replied: "Hadhrat! As far as the food being delicious or unappetising, this depends on the expertise of the cook. An expert cook can make a simple meal sumptuous, whereas an incompetent cook can make an expensive dish unpalatable. If the meal is not enjoyable, blame it on the cook's inability to prepare it properly. The second point to bear in mind is that the *Hadeeth* declares such food to be beneficial, not appetizing. Just as medication may be beneficial in removing an illness, at the same time it may be unpleasant in its taste. A third point to keep in mind is that it is mentioned in one *riwaayat* (narration): يكره المريض (The sick person will dislike it). Therefore, partake of it without any apprehension."

Hadhrat Thanwi رحمة الله عليه thereafter partook of it but did not comment whether it was appetising or not.

Just the two of us

Our pious predecessors were imbued with the fervour for acquiring knowledge. They kept the *Ahaadeeth* before them and desired to practise on each one. Once, someone sent a plate of food to Shaikh-ul-Hadeeth رحمة الله عليه. The instruction was to partake of it and distribute it amongst those present with him. Shaikh-ul-Hadeeth had it distributed and at the end only Shaikh-ul-Hadeeth and the person distributing the food were left.

"Now only me and you remain," Shaikh-ul-Hadeeth remarked.

What was the intention of this statement from Shaikh-ul-Hadeeth رحمة الله عليه? It was to conform to the action of Rasulullah رحمة الله عليه.

On one occasion, someone gifted a bowl of milk to Rasulullah ﷺ. Hadhrat Abu Hurairah ؓ, who was suffering from starvation, thought to himself that this bowl would be sufficient for me only. Rasulullah ﷺ asked Hadhrat Abu Hurairah ؓ to call the *Ashaab-us-Suffah* to partake of the milk.

Rasulullah ﷺ then instructed Hadhrat Abu Hurairah ؓ to serve them. Through the miracle of Rasulullah ﷺ, everyone drank to their satisfaction from this one bowl of milk until Rasulullah ﷺ and Abu Hurairah ؓ were left. Rasulullah ﷺ then said: "Only me and you are left."

Such was their adherence to the *Sunnah*. They had the knowledge for every aspect of *Deen* at their fingertips.

A sweet bargain

Moulana Thanwi رحمة الله عليه had many pre-conditions for accepting gifts. He did not accept gifts in a hurry. However, there were some exceptions to the rule. Once, someone brought a small amount of red sugar and offered it as a gift to Moulana Thanwi رحمة الله عليه. Moulana accepted it and distributed it amongst those who were present.

Thereafter, this person expressed his desire of becoming a *mureed* of Moulana. Moulana replied that, this was not in conformity to the rules of becoming a *mureed*. He acknowledged that he was ignorant, of the rules but his sole desire was to be accepted as a *mureed*. Moulana refused his request.

"Very well. I want my sugar back," he disclosed.

"Was this the reason for giving the sugar?" Moulana Thanwi رحمة الله عليه queried.

He replied in the affirmative.

"Why did you not say so?"

"You did not ask, that is why I did not inform you," he quipped.

"Very well. How much was the sugar?'

"I do not want the cash value," he revealed. "I want the very same sugar which I had given to you."

Seen that he was in an inescapable situation, Moulana initiated him as a *mureed*. He then asked for some *zikr* to be prescribed to him. Moulana prescribed some *zikr* for him, whereas it was Moulana's rule that *zikr* was not prescribed at the very inception of *bay`at*. Thereafter, he requested to be given a personal possession of Moulana's as a blessing. Moulana رحمة الله عليه gave him a *tasbeeh*. He then asked for the privilege of making *khidmat*. Moulana stretched out his leg and after massaging it for a while, he departed. Moulana later commented on this episode.

"He was very fortunate that all his demands were met," exclaimed Moulana.

Cool as a cucumber

Once, a farmer brought a cucumber as a gift for Moulana Thanwi رحمة الله عليه.

"Why did you not ask me for permission before presenting this gift?" demanded Moulana.

He acknowledged his error.

"What do you think is a suitable punishment for this error?" asked Moulana.

"Whatever Moulana suggests," he replied softly.

"At that point is a notice outlining the rules of presenting a gift," Moulana said, pointing towards a pillar. "Go read it and then return and ask me permission for presenting a gift. If I give you permission, you may present the gift."

"But I have already read that notice," he argued.

"Now you have annoyed me," scolded Moulana.

He acknowledged his mistake again and Moulana asked him to affix an appropriate punishment, to which he replied, "Whatever Moulana suggests."

Moulana رحمة الله عليه instructed him to take his cucumber and return home. Thereafter, return to the *khanqah*, request his (Moulana's) permission for presenting a gift and present it if he is given the consent to do so.

"How must I go all the way back to my farm and then come all the way back to the *khanqah*?" he objected.

Moulana frowned. "Now you have upset me even further."

"I have erred," he admitted.

As a punishment, Moulana told him to take his cucumber and go home, never to return. He picked up his cucumber, made *salaam* and walked out. Moulana merely replied to his *salaam*.

Sweet talk

Some of those who were given permission to present gifts, used to behave strangely as well. One individual came as a guest to the *khanqah*. At that time, there was no station in Thanabawan, and one had to disembark at Jalalabad. He hired a servant to transport three earthenware jars to the *khanqah*. When they reached the *khanqah*, a dispute broke out between the two regarding the payment for the service rendered. This person wanted to give a lesser amount than the servant was asking for. Eventually, they settled on a price. Moulana Thanwi رحمة الله عليه came to the door, greeted and shook his hands. The person presented the three jars to Moulana.

Moulana رحمة الله عليه asked, "What is this?"

"This is *Baalu shaahee* (a type of sweetmeat) which I have brought for you as a present," he smiled.

"Did you ask for permission?"

He replied in the affirmative. Moulana asked for the proof. He produced a piece of paper, the contents of which were: "I desire to have delicious *Baalu shaahee* prepared to present to Moulana. Please

allow me to bring some," to which Moulana رحمة الله عليه had replied: "I give permission for three pieces only."

"I had permitted only three pieces," Moulana pointed out.

"These are only three pieces," he beamed. "I had asked the confectioner to prepare three pieces of *Baalu shaahee*, each piece being as big as an earthenware jar. It was my heartfelt desire to present a larger amount of *mithaai* (sweetmeat) to Moulana, but Moulana had restricted it to three pieces. The solution which I came up with, in order to fulfil my desire and at the same time abide by Moulana's restriction, was to make each piece as big as an earthenware jar."

Cut the long story short

An *aalim* used to write very lengthy letters concerning his reformation. Moulana Thanwi رحمة الله عليه prohibited him from communicating with him, in the future via letters that were longer than three lines. The *aalim* wrote the next letter, just as lengthy, on a piece of paper extended in breadth, in three lines.

"See what he has understood my letter to mean!" Moulana sighed.

Moulana did not read his letter and wrote back stating that each line should be as long as a nose. An individual who was present at that time, remarked, "Specify also that it should not be a foot long. I say this because if he writes a letter, which is a foot long, it will still be okay because Moulana did not affix a length for the nose. Just now he may write a letter with each line as long as an elephant's nose and this will make the matter more serious."

Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه

These types of incidents used to occur frequently. However, there were exceptions to Moulana's rules. Once, someone asked Moulana

Husain Ahmad Madani رحمة الله عليه to describe his very first journey to Thanabawan and what had transpired.

"The train reached the station at night," Moulana narrated. "I placed my bedding on my head and went from Jalalabad to Thanabawan. I enquired where the *khanqah* was and knocked on the door."

"Who is there?" cried the caretaker from behind the door.

"Husain Ahmad," I responded.

"The rule of the *khanqah* is that once the door is closed at night, it will not be opened until the morning," and in so saying, the caretaker retired to his room.

"I thought to myself that where can I go now? I am not acquainted with anyone here. Eventually, I found out where Moulana Thanwi's رحمة الله عليه house was, spread out my bedding in front of his door and lay down to sleep. In the morning, whilst rolling up my bedding, Moulana opened the door and asked: "Who is there?"

"Husain Ahmad."

"What are you doing here at this part of the morning?" Moulana asked, puzzled.

I related the events that transpired during the night. He took me to the *khanqah* and explained to the *khaadims* that I was excluded from the rule. The door should be opened for me whenever I arrived."

Thus, there were a few people who were excluded from Moulana Thanwi's رحمة الله عليه rules. Those who were not excluded, however, were dealt with very differently.

Moulana was once very angry with someone. As a way of reformation, Moulana expelled him from the *khanqah* and instructed a *khaadim* to remove his luggage. Another person, who had previously spent lengthy periods in the company of Moulana, had

just arrived. He felt sorry for the person being expelled and said to the *khaadim*, “What is this? How can you take him out of the *khanqah* with his luggage?”

The *khaadim* informed Moulana of this person’s statement. Moulana instructed the *khaadim* to help him out of the *khanqah* as well.

“Did he come here for his reformation or mine?”

The gift watch

Once, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Thanwi رحمة الله عليه were travelling by train. They stopped at a certain place and one of Moulana Thanwi’s رحمة الله عليه *khaadims* who resided there, presented him with a watch as a gift. A little while later, when they were alone, Moulana Saharanpuri رحمة الله عليه said to Moulana Thanwi رحمة الله عليه, “If you do not require that watch, will you sell it to me?”

“Hadhrat, I belong to you and my possessions belong to you. Why are you even mentioning about purchasing it? I present it as a gift to you,” Moulana Thanwi رحمة الله عليه answered.

“Since I have already initiated the sale, it cannot be given as a gift now as it can be construed to be a very subtle way of asking for it,” Moulana Saharanpuri رحمة الله عليه pointed out. “If you had given it to me before my offer to purchase it that would have been a different matter.”

After some discussion, a price was fixed and Moulana Saharanpuri رحمة الله عليه purchased the watch.

This entire transaction, however, did not remain a secret. Somehow the wind seemed to have spread the news. Nowadays, news is spread via airwaves through the radio. The news of the deal reached the ears of the person who had originally given the watch to Moulana Thanwi رحمة الله عليه.

"If I wanted, I could have presented some cash to Moulana Thanwi رحمة الله عليه. The whole purpose of giving the watch was so that Moulana could use it," he lamented.

The sorrow of this person reached the ears of Moulana Thanwi رحمة الله عليه. Thus, Moulana approached Hadhrat Saharanpuri رحمة الله عليه and respectfully asked, "Moulana! Could you please return the watch which I had sold to you?"

"Was there an option in the sale?" queried Moulana Saharanpuri رحمة الله عليه.

Moulana Thanwi رحمة الله عليه replied in the negative but informed Moulana Saharanpuri رحمة الله عليه about the sorrow expressed by his friend.

"Was the condition made in the sale that if the one who had given the gift was unhappy, the watch must be returned?" added Moulana Saharanpuri رحمة الله عليه.

Moulana Thanwi رحمة الله عليه again replied in the negative upon which Moulana Saharanpuri رحمة الله عليه stated that the deal was then complete.

"Since the deal is complete, let us now cancel it," Moulana Thanwi suggested.

"In order to cancel the transaction, both parties need to be happy and I am not pleased with this proposal. So this deal cannot be cancelled."

"Hadhrat, you are my senior," pleaded Moulana Thanwi رحمة الله عليه. "Seniors usually show a lot of kindness to their juniors. Please be kind to me and return the watch."

What was the reasoning behind this statement? Moulana Thanwiرحمة الله عليه realised that he was not progressing in terms of principle, so he began to exploit the bounds of friendship.

"Certainly, I would have returned the watch to you," assured Moulana Saharanpuri رحمة الله عليه. "But my friend made me his proxy to buy a watch for him. I purchased this watch from you with the intention of purchasing it for him. He made me a proxy in so far as purchasing it, not selling it. Therefore, I have no right to cancel the deal and return the watch to you."

The next day in the *majlis*, when the *khaadim* had arrived, Moulana Saharanpuri رحمة الله عليه returned the watch to Moulana Thanwi رحمة الله عليه.

"Hadhrat, what about the explanation you had given me yesterday about not having the right to cancel the deal?" Moulana Thanwi رحمة الله عليه asked, baffled.

"The matter is as I had stated. However, I have complete confidence in my friend that, if I inform him of my action, he will not become displeased."

Whatever factors were discussed amongst our pious predecessors were always linked to *`ilm*. From this single anecdote, how many *masaa'il* can be extracted! An important etiquette of presenting a gift was learnt from this incident, i.e. the giver should not become displeased with the decision taken by the recipient because he has the volition to do as he pleases with the gift. When people listen attentively to the anecdotes of our pious predecessors, they gain tremendous benefit.

Hadhrat Raipuri رحمة الله عليه and Shaikh-ul-Hadeeth رحمة الله عليه

Once, Moulana Raipuri رحمة الله عليه came to Saharanpur. It was the period of struggle for political power between the Majlis-e-Ahraar and the Muslim league. Moulana Habeeb-ur-Rahman Ludhyanwi رحمة الله عليه, leader of the Ahraar had also arrived. A *khaadim* of Moulana Raipuri رحمة الله عليه, who was a resident of Baht and a supporter of the

Muslim League, entered the room. Moulana Raipuri رحمة الله عليه stood up out of respect for him. Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه also stood up. (At that time he was able to walk easily.)

This *khaadim* paid no attention to Moulana Habeeb-ur-Rahman رحمة الله عليه nor did he shake hands with him. He completed his work with Moulana Raipuri رحمة الله عليه and left. Afterwards, Moulana Habeeb-ur-Rahman رحمة الله عليه said: "I think I have erred. When such a *buzurg* stood up out of respect, I should have also stood up. The point that prevented me from doing so was a *Hadeeth* of Baihaqi which states that whoever humbles himself before a wealthy person, a portion of his *Deen* is destroyed."

Shaikh-ul-Hadeeth رحمة الله عليه remarked: "It is mentioned in another *Hadeeth*:

إذا جاءكم كريم قوم فأكرموه

When an honourable person of a community comes to you, then honour him."

Moulana Habeeb-ur-Rahman رحمة الله عليه then said, "Hadhrat, there seems to be a contradiction between these two *Ahaadeeth*. How do you reconcile between them?"

Shaikh-ul-Hadeeth رحمة الله عليه requested Moulana Raipuri رحمة الله عليه to elucidate on this matter. However, Moulana Raipuri رحمة الله عليه insisted on Shaikh-ul-Hadeeth رحمة الله عليه explaining the matter and reconciling between the two *Ahaadeeth*. Shaikh-ul-Hadeeth رحمة الله عليه agreed to reconcile between the two *Ahaadeeth* on condition that Moulana Raipuri رحمة الله عليه freely criticises his answer if need be.

"If the answer is correct, how can I say that it is incorrect?" objected Moulana Raipuri رحمة الله عليه. "I shall have to agree with it."

Shaikh-ul-Hadeeth رحمة الله عليه then explained, "The Hadeeth of Baihaqi states:

من تواضع لغني لغنائه ذهب ثلثا دينه

Whoever humbles himself for an affluent person due to his affluence, two-thirds of his Deen has been ruined.

One *Hadeeth* uses the word '*tawaadhu*`' (to humble oneself) and the other has the word '*ikraam*' (to honour someone). Humility is an action related to the heart. The heart has been created to humble itself, subjugate itself to Allah Ta`ala alone. As far as honouring someone is concerned, that is related to the external limbs. Therefore, humbling oneself and honouring someone are two totally different actions. Thus no contradiction remains between the two *Ahaadeeth*." All were extremely happy with this answer.

"I become so elated whenever I am able to reconcile between two apparently contradictory *Ahaadeeth* that I do not experience such elation in anything else," admitted Shaikh-ul-Hadeeth رحمة الله عليه.

This is what an *aalim's* outlook towards *Deen* should be. At every moment of our life, be it whilst walking, talking, sitting or eating, at every juncture, we must discuss *`ilmi* points and then point out the practice of Rasulullah ﷺ for that specific action. The result of this will be that the lifestyle of Rasulullah ﷺ will always be in front of us and we will realise that we have been created to lead our lives only in the manner shown to us by Rasulullah ﷺ.

Moulana Thanwi رحمة الله عليه has written that the aim of sitting in the company of the pious is not to gain knowledge but rather the drive to practise upon knowledge acquired. Moulana Gangohi رحمة الله عليه has written that when Ulama take *bay`at* at the hands of one who is not an *aalim*, their aim is not to learn *masaa'il* from him. No! Their aim is that the knowledge, which they had gained and were not practicing upon due to the laziness of their *nafs*, will become easy to practise after establishing contact with a friend of Allah Ta`ala.

Hadhrat Gangohi رحمة الله عليه and Haji Imdaadullah رحمة الله عليه

On one occasion, Hadhrat Gangohi رحمة الله عليه was a guest at Haji Imdaadullah's رحمة الله عليه place in Makkah Mukarramah. Haji Sahib رحمة الله عليه accepted an invitation to attend a *meelaad*. He extended the invitation to Moulana Gangohi رحمة الله عليه who declined in an extremely beautiful manner: "Hadhrat, in India we prevent people from attending *meelaads* because of the evil practices that take place. Here, the *meelaads* are not contaminated with these evil practices. Unfortunately, people will not look at this point. If the people of India learn about this, they will say, 'Here in India he stops us from attending *meelaads*, but there in Hijaaz he himself attends with his *Shaikh*.' Therefore, please excuse me from attending the *meelaad* with you."

Haji Sahib رحمة الله عليه attended the *meelaad*.

"Moulana," he remarked upon his return. "I would not have experienced such happiness by you accompanying me like the happiness I had experienced in you excusing yourself."

When Haji Sahib رحمة الله عليه had left for the *meelaad*, one of Moulana's *khaadims* had surreptitiously followed him.

"Had Moulana رحمة الله عليه seen the practices prevalent at that *meelaad*, he would not have prevented it from taking place," he disclosed upon his return.

Moulana Thanwi رحمة الله عليه has commented on this matter: "This entire matter is based upon a principle wherein Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه differ. Imaam Abu Hanifah رحمة الله عليه says that if evil practices are introduced in an act of worship, which is *mustahab*, then it ceases to remain *mustahab* – it becomes *makrooh*. Imaam Shaafi`ee رحمة الله عليه says that such an action will still remain *mustahab*. However, the evil practices introduced in it must

be removed. Thus, Moulana Gangohi رحمة الله عليه had chosen the view of Imaam Abu Hanifah رحمة الله عليه that such evil practices had entered into the *meelaad* gatherings that emancipation from them is difficult. Therefore it becomes *makrooh*.

On the other hand, Haji Sahib رحمة الله عليه chose the view of Imaam Shaafi`ee رحمة الله عليه that it remains *mustahab*. However, it should be cleansed of the evil practices introduced in it. It is therefore written in the *kitaabs* that, in principle, these gatherings are correct but the additions made to them are incorrect and to stay away from them is practically impossible."

Tawakkul

Moulana Madani رحمة الله عليه once narrated the following incident: "At one stage, my elder brother was the scribe for Moulana Gangohi رحمة الله عليه. Moulana رحمة الله عليه was once stationed in Bhawalpur when a person wrote to Moulana expressing his desire to resign from his work and spend time in Moulana's company. Moulana Gangohi رحمة الله عليه prohibited him from doing so. My brother asked: "Hadhrat, why are you prohibiting him from doing so? Will it not benefit him?"

"Certainly there is benefit in coming and sitting in seclusion," explained Hadhrat Gangohi رحمة الله عليه. "However, by seeking permission to do so indicates that seclusion will not benefit him at this present moment in time."

Moulana Nanotwi رحمة الله عليه once asked Haji Sahib رحمة الله عليه, "Working and earning is contrary to *tawakkul*. Should I leave my work?"

"When you do not have the need to ask, then leave your work," advised Haji Sahib رحمة الله عليه.

Moulana Thanwi رحمة الله عليه has explained that asking is an indication of doubt, and doubt is proof that one's *tawakkul* is incomplete.

Anyway, the point of this talk is that the disposition of our pious predecessors was an *`ilmi* one, such that they were very vigilant in observing the *Sunnah* in all spheres of life. May Allah Ta`ala bless us all with the *taufeeq* to lead our lives in accordance to the *Sunnah* as well. *Aameen*.

Discourse 10

The Rights of Rasulullah ﷺ

نحمده و نصلي على رسوله الكريم ، أما بعد :

أعوذ بالله من الشيطن الرجيم   بسم الله الرحمن الرحيم

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

Shower of love

To recite *Durood* upon Rasulullah ﷺ once is *fardh-e-`ain* (obligatory upon every individual). Ulama are unanimous on the opinion that to recite *Durood* once in a lifetime is *fardh-e-`ain* due to the command of the Qur'aanic *aayat*. Thereafter, to recite *Durood* whenever one mentions or hears the name of Rasulullah ﷺ is *waajib*.

There are two views of the *fuqahaa* concerning reciting *Durood Shareef* if Rasulullah's ﷺ blessed name is repeated several times, for example in a *bayaan* or in a lesson of *Hadeeth*. One view is that to recite *Durood* once is *waajib*. {Similar to performing only one *Sajdah-e-Tilaawat* when reciting an *aayat* of *sajdah* several times.} The second view is that it is *waajib* to recite *Durood* every time the name of Rasulullah ﷺ is mentioned.

There is leniency in the first view, whilst caution is being exercised in the second view. However, the dictates of reverence should ensure that *Durood* be recited every time the name of Rasulullah ﷺ is mentioned.

Allah Ta`ala, the angels and mankind, all recite *Durood* on Rasulullah ﷺ. The Ulama have discussed at great length whether the *Durood* and *Salaam* of all the specified parties is the same or not. When *Durood* is attributed to Allah Ta`ala, the meaning is different, when attributed to the angels, the meaning is also different and when attributed to man, the meaning is different as well.

Whatever the different meanings may be, the primary point is that it is incumbent upon everyone to recite *Durood* upon Rasulullah ﷺ. Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

has translated *Durood* as the shower of Allah Ta`ala's love on Rasulullah ﷺ.

The gist of *Durood* is beseeching Allah Ta`ala to shower His complete mercy and peace of both the worlds on Rasulullah ﷺ. It is a *du`aa* for Rasulullah ﷺ.

In earlier eras, it was customary upon everyone, be he rich or poor, a professional or an ordinary labourer, to make *du`aa* for the king. Shaikh Sa`di رحمة الله عليه used to make the following supplication:

"O Allah, protect me with Your special glance of mercy from the evil glance of Shaitaan. O Allah, make me a true servant of Yours in this dunya by gracing me with the taufeeq to obey Your commandments. Keep me steadfast on taqwa and piety. Fulfil all my ambitions of this world and the next. Allow me not to be concerned about Your enemy. Let me not be harmed with the passage of time."

There was once a *qaadhi* (judge) in a certain village who in his fervour for the propagation of *Deen*, commanded the people of the village to perform *Salaah* and threatened to ex-communicate anyone who did not perform their *Salaah*. Thus, the people began to perform their *Salaah*.

Salaam to the king of kings

In the Haram Shareef, I had once seen the king arriving to make *tawaaf*. At that time, Saudi Arabia's relations with Egypt were good. Hence, when the king arrived, all the Egyptians began to make *du`aa* for him: "May Allah Ta`ala assist you. May Allah Ta`ala help you!"

For whomsoever you have a deep attachment and reverence towards, your *du`aa* and respect for him will be accordingly. Rasulullah's ﷺ rights over us are innumerable. For whom were the skies, the earth, the moon, sun and stars, the winds, plants and different animals created?

Had it not been for the creation of Rasulullah ﷺ, nothing would have been created. Whatever came into existence was solely due to

the blessings of Rasulullah ﷺ. Shaikh Akbar has mentioned that Rasulullah ﷺ was the master of existence.

Furthermore, he has written that the substance used to create the heart is more refined and delicate than the substance used to create the body. The sense and perception of the various limbs of the body are different. The sense of the foot is different from the rest of the limbs. One can walk on stones, hot sand and sometimes even on thorns.

The physical exertion that can be accomplished with the leg is greater than the physical exertion that can be accomplished with the hand. The endurance of the leg is greater than that of the hand. The hand as well can endure certain difficulties.

The eye, in comparison, is so delicate that it cannot even endure a spec of dust and the heart is the most refined of all the organs. The legs have a limited capability. After walking for a while, they tire. The hand as well has a limited capability. It can carry up to a certain amount of weight and no more. A person's voice can travel up to a certain distance and no further. The limitation of one's sight is very profound.

These are all the external faculties but the heart, embedded in the body, is the king of all the limbs and the most powerful organ. The power of the heart is greater than that of the limbs. The eyes can see till the sky, whereas the heart can reach beyond that. It can traverse up to the *Lauh-e-Mahfooz*, even till the *`Arsh*, and the speed at which the heart travels is greater than the speed at which sight travels.

As mentioned earlier, the substance used to create the heart is very refined, therefore, the strength of its perception is very great. The substance used to create the hearts of the common people is used to create the bodies of the exclusive friends of Allah Ta`ala. Therefore, their hearts will be more refined.

The substance used for creating the hearts of the exclusive friends of Allah Ta`ala, is the same substance used for the creation of the

bodies of the *Ambiyaa* عليهم السلام. Therefore, their hearts are further refined.

The substance used for the creation of the hearts of the *Ambiyaa* is the same substance used for the creation of Rasulullah ﷺ. Therefore, Rasulullah's ﷺ heart is even more refined.

Love, belief and obedience

It is widely accepted that one should express one's gratitude to the person who has showered one with his favours. Thus, if the favours of Rasulullah ﷺ upon us are to be examined, it will be obligatory upon us to express our gratitude to Rasulullah ﷺ. The entire universe was created because of him. How wonderful is the statement made by a certain person,

السلام اے سید اولاد آدم السلام = السلام اے باعث ایجاد عالم السلام

"Salaam be upon you O leader of the children of Aadam عليه السلام*.*

Salaam be upon you O means of the existence of the universe."

Also, who was the means of us receiving the noble Qur'aan? Rasulullah ﷺ was the means. Who was the means of us receiving *namaaz* and *roza*? Rasulullah ﷺ was the means. Rasulullah ﷺ is the means for us receiving every bounty bestowed upon us, in this world and the hereafter. Therefore, Rasulullah ﷺ enjoys the most rights over us.

After a careful analysis, the rights of Rasulullah ﷺ are categorised into the following three:

1. Love

2. Firm belief

3. Obedience.

If these three rights are diligently practiced upon, then Insha-Allah, all the rights of Rasulullah ﷺ will be fulfilled.

The first right of love

It is necessary upon everyone to inculcate love for Rasulullah ﷺ. There are two types of love;

1) Natural love, which is beyond one's control.

2) Mental love, which is developed by reflecting over the kindness, favours and merits of the beloved.

A person has a three-year-old daughter. When he returns from a journey, his daughter comes rushing to meet him shouting, "Daddy! Daddy!"

He picks her up, kisses her on the cheek, places her on his lap and puts a sweet in her mouth. This is one degree of love. It is the dictate of the love for a child. When that very same three-year-old girl grows up and becomes a woman, her father will not express his love to her in the same way. The method will differ. Similarly, the love for one's parents differs when compared to the love for one's children.

What type of love should one have for Rasulullah ﷺ? The love for Rasulullah ﷺ should be unique, just as Rasulullah ﷺ himself was unique. There was never anyone like him and nor will there ever be anyone like him. As far as being a human, Rasulullah ﷺ resembled the Sahaabah ﷺ,

إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ

"Indeed I am a man like you." (al-Kahf:110)

But as far as the perfection which Allah Ta`ala blessed Rasulullah ﷺ with, none has ever possessed them nor will anyone ever possess them.

That is why Rasulullah ﷺ questioned the Sahaabah ﷺ, "Which of you can be like me? My Sustainer feeds me and gives me drink."

(Rasulullah ﷺ said this when the Sahaabah ﷺ desired to observe *saum-e-wisaal* and he had prohibited them from it. [*Saum-e-wisaal* is

to fast for many days continuously without partaking of *sehri* and *iftaar*.])

The point is that the love for Rasulullah ﷺ should be a unique and totally different category of love. This example can be found in the lives of the Sahaabah ﷺ. To express it in words is difficult indeed. The way to express it is that one should bring the correct *aqeedat* into one's life.

The second right – *Aqeedat*

The love one has for Rasulullah ﷺ should assume the form of *aqeedat*. What does this mean? This means that the belief embedded in the heart, is that my greatest benefactor from the creation is non other than Rasulullah ﷺ, and whatever he has mentioned is the absolute truth.

The statements of great leaders, doctors and intellectuals of the world can be deceiving but the statements of Rasulullah ﷺ are the transcendental truth. This is the gist of *aqeedat*. This will make us successful. Without this level of *aqeedat*, we will be unsuccessful.

Love minus belief

During the forty years prior to prophethood, the people had witnessed the purity of Rasulullah's ﷺ life. During his childhood, he did not play like other children. As he grew older, Rasulullah ﷺ did not get embroiled in mischief making like other children. As a youth, he did not entertain desires and fanciful ideologies like other youth.

The piety of Rasulullah ﷺ was acknowledged by all and sundry. He was titled "The trustworthy one" and "The truthful one". People left their possessions in his trust. Rasulullah ﷺ never misappropriated the wealth of anyone. Never had a wrong word ever been uttered by the blessed tongue of Rasulullah ﷺ. He never

said anything to disgrace anyone nor had he ever looked at anyone with contempt.

That Rasulullah ﷺ was a paragon of perfection was unanimously accepted by the Arabs. Thereafter, Rasulullah ﷺ began receiving revelation and after a period of time, the following *aayat* was revealed:

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

"And warn your close relatives." (ash-Shu`araa:214)

The first people to whom Rasulullah ﷺ was commanded to convey the message of Islam were to his close relatives. The reason for this is that the life of the messenger who is commissioned to convey the commands of Allah Ta`ala to the people, has to be pure and his family members easily attested to the purity of his life. Thus, Rasulullah ﷺ gathered his family members to warn them of Allah's punishment.

Rasulullah ﷺ ascended Mount Safa and began calling out to his family members individually by their names. In that era, there were not so many buildings in Makkah Shareef as presently found and the population as well was much smaller in comparison. Allah Ta`ala made it such that the voice of Rasulullah ﷺ was heard by one and all. If Allah Ta`ala wanted to do it directly (without the medium of Rasulullah ﷺ), He could have done so.

Abu Lahab

On hearing the voice of Rasulullah ﷺ, the people became perturbed as this did not sound like the voice of an ordinary person. This was the voice of Rasulullah ﷺ who was instructed by Allah Ta`ala to make this call. Thus, his voice had a majesty and magnanimity to it. When the people heard his voice, they became fearful and quickly left their work and gathered at Mount Safa. Those who could not come due to some unforeseen circumstance sent others in their place.

Before addressing them, as a test Rasulullah ﷺ, with great tact and wisdom, made the people admit to one fact.

"Inform me! If I say that an enemy is at the bottom of this hill, waiting to launch an attack on you in the morning, will you believe me?" Rasulullah ﷺ asked.

A customary practice amongst the Arabs was that they used to launch attacks on the enemy in the last portion of the night when people are generally relaxed and negligent. If the presence of the enemy is known beforehand, suitable arrangements could be made. Rasulullah ﷺ asked them if they would believe him in such a circumstance.

"Most certainly," they admitted. "We have not heard any false statement uttered from your mouth."

Not once was an incorrect statement ever uttered from the blessed tongue of Rasulullah ﷺ in the past forty years. The people were ready to believe him whether they saw the enemy or not. When they had admitted to his truthfulness, he (ﷺ) then warned them of Allah Ta`ala's punishment.

Present in the gathering was the one who professed the greatest love for Rasulullah ﷺ, the paternal uncle of Rasulullah ﷺ, Abu Lahab. Abu Lahab was the first person to deny Rasulullah ﷺ.

"May your hand be destroyed," he indignantly retorted. "Was this the only reason for gathering us here?'

This blasphemous statement could not be tolerated in the court of Allah Ta`ala. So Allah Ta`ala Himself replied by revealing the verse:

تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّ تَبَّ

"May both hands of Abu Lahab be destroyed!" (al-Lahab:1)

The point being made is that to suffice on love only is incorrect. Abu Lahab had great love for Rasulullah ﷺ. Allah Ta`ala only knows how many times Abu Lahab must have taken Rasulullah ﷺ in his lap. Abu Lahab had a slave girl by the name of Thuwaybah. When

she had informed him that his nephew, i.e. Rasulullah ﷺ, was born he became so pleased with this good news that he freed Thuwaybah with an indication of his hand.

Thereafter, Rasulullah ﷺ began reciting the Qur'aan and spreading its message. Some people believed in his message, whilst others did not. After Abu Lahab's demise, Hadhrat Abbas ؓ had seen him in a dream and asked him about his condition. Abu Lahab replied that he was undergoing severe punishment. Only the finger that was used to free the slave girl was saved from punishment.

People become over sentimental when they hear about this dream and they say: "See. Because of the love for Rasulullah ﷺ even Abu Lahab got saved from Allah's punishment."

Where did Abu Lahab gain salvation from Allah's punishment? Allah Ta`ala explicitly states in the Qur'aan:

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ

"Soon he will enter into a raging fire." (al-Lahab:3)

And whose dream was this? Only the dreams of the Ambiyaa عليهم السلام are true, not the dreams of everyone. Also, Abu Lahab himself has stated in the dream that he is undergoing severe punishment and only his finger has received emancipation. Is this any form of salvation? What about the rest of the body?

During his lifetime, how many a times had he not carried Rasulullah ﷺ on his shoulders, or placed him on his lap. But these parts of the body did not get saved from the severe chastisement of Allah Ta`ala! Love alone is insufficient. Together with love the correct *aqeedat* has to be inculcated. Abu Lahab did not possess the correct *aqeedat*.

Abu Jahal's testimony

Akhnas bin Shareeq once asked Abu Jahal: "O Abu Jahl! Now we are alone. Be truthful to me. Is Muhammad ﷺ speaking lies?"

"The fact is that whatever Muhammad ﷺ says is the truth. He does not speak lies. However the revelation that comes to him is false," Abu Jahal admitted.

Having experienced the truthfulness of Rasulullah ﷺ for the last forty years, Abu Jahal did not have the courage to dare accuse Rasulullah ﷺ of speaking lies.

Thus, *Imaan* is based on two testimonies – To testify that Allah Ta`ala is one and that Rasulullah ﷺ is the last *nabi*. Accepting the Oneness of Allah Ta`ala alone is insufficient. One also has to accept the prophethood of Rasulullah ﷺ. Whoever does not believe in the prophethood of Rasulullah ﷺ can never gain salvation.

Moulana Jaami رحمة الله عليه has written in his book, Nafakhaat-ul-Ins that once, while on a journey, he stopped at a *Musjid* to rest. During the night, in his dream, he saw a gathering at the other end of the *Musjid*. He enquired the reason for the gathering and was told that Rasulullah ﷺ had arrived. He joined the gathering and had the privilege of meeting Rasulullah ﷺ. He queried about the condition of several people that had left the world.

When he asked about Imaam Ghazaali رحمة الله عليه, he was told that Imaam Ghazaali succeeded in attaining his goal. He then asked about Ibn-e-Seena.

"He tried to reach Allah without me, hence he was flung into the fire of Jahannum," Rasulullah ﷺ replied.

It is impossible to reach Allah Ta`ala without following Rasulullah ﷺ. It is therefore imperative that together with love for Rasulullah ﷺ, we also have the correct *aqeedat*. The love will be of benefit only when it is accompanied with the correct *aqeedat*. Abu Lahab, as well as all the Arabs, had love for Rasulullah ﷺ but they did not have the correct *aqeedat*. Without *aqeedat*, the love cannot become a means of salvation in the Hereafter.

The third right – Obedience

The third right that Rasulullah ﷺ enjoys over us is obedience. Together with love and *aqeedat*, one has to inculcate obedience as well. When the highest levels of love and *aqeedat* are inculcated, automatically the highest level of obedience will be acquired.

If we examine the lives of the Sahaabah ﷺ, these concepts will come to light. It is recorded in the books of *Ahaadeeth* that the first battle of Islam was the Battle of Badr. In this battle, a structure was built for Rasulullah ﷺ so that the Sahaabah ﷺ could consult with him (ﷺ) if they desired.

Hadhrat Abu Bakr ﷺ was appointed to guard Rasulullah ﷺ. If any enemy merely raised his eyebrows and glared at Rasulullah ﷺ, Hadhrat Abu Bakr ﷺ would dart like an arrow in his direction and launch an attack on him. Amongst those who ventured with their swords to attack Rasulullah ﷺ was the son of Abu Bakr ﷺ.

At a later period, when he was also blessed with accepting Islam, he mentioned to Hadhrat Abu Bakr ﷺ: "O my father. During the battle of Badr, I had a chance to kill you. I spared you on account of you being my father."

"You had spared me because of my relation to you. If I had the opportunity to kill you, I would have most certainly done so," Abu Bakr ﷺ emphatically disclosed.

Rasulullah ﷺ has mentioned: "None of you is a perfect believer until I am more beloved to you than your parents, children and all mankind."

Imaan demands that the love for Rasulullah ﷺ be greater than the love for anyone else. This can be best assessed at the time of a crisis. The father of a Sahaabi ﷺ once uttered blasphemous words against Rasulullah ﷺ. This Sahaabi ﷺ could not tolerate his father's caustic speech against Rasulullah ﷺ. Therefore, he struck his father across the face.

He then presented himself before Rasulullah ﷺ and, after reporting what had transpired, requested Rasulullah ﷺ to make *du`aa* for his father's *hidaayat*. Rasulullah ﷺ made *du`aa* and his father was blessed with Islam.

This Sahaabi ﷺ fulfilled the right of Rasulullah ﷺ by slapping his father and he fulfilled his father's right by requesting Rasulullah ﷺ to make *du`aa* for him.

Hadhrat Umm-e-Habeebah رضي الله عنها

Abu Sufyan, until he accepted Islam, was the commander of the army fighting against Rasulullah ﷺ. He once went to visit his daughter, Umm-e-Habeebah رضي الله عنها, one of the chaste wives of Rasulullah ﷺ and the sister of Mu`aawiyah ﷺ.

When Abu Sufyan came to her house, she immediately folded up the bedding and placed it aside. "O my daughter. What is this?" asked Abu Sufyan, shocked at her action. "It is a known etiquette that a daughter will spread out her bedding for her father."

"This bedding is the bedding of Rasulullah ﷺ and you are impure. Therefore, you are not worthy of sitting on this bedding," Umm-e-Habeebah رضي الله عنها explicitly stated.

We understand that her love for Rasulullah ﷺ was greater than that for her father.

Prior to Islam, the Sahaabah ﷺ used to marry numerous wives and many of them even had as many as ten wives. When the laws pertaining to marriage were revealed and Rasulullah ﷺ announced that marrying more than four women was impermissible, they immediately separated themselves from their surplus wives, despite having developed a deep bond of attachment to them.

Hadhrat Khubaib رضي الله عنه

Hadhrat Khubaib رضي الله عنه was captured in one of the battles. His captors asked him: "Would you not prefer that you be released and Muhammad ﷺ be killed in your place?"

"O you wretched lot," he snapped back. "You are asking me such a question? I will not be able to tolerate relaxing at home whilst even a thorn is pricking Rasulullah ﷺ."

In the battle of Uhud, Hadhrat Talhah رضي الله عنه used his hand as a shield to protect Rasulullah ﷺ from the enemies' arrows. It resulted in his hand becoming paralysed. The Sahaabah رضي الله عنهم loved Rasulullah ﷺ more than themselves.

Hadhrat Fatimah رضي الله عنها

Hadhrat Fatimah رضي الله عنها was the most beloved daughter of Rasulullah ﷺ. The level of her love and *aqeedat* for Rasulullah ﷺ was of a very high standard. The proof of her love for Rasulullah ﷺ is understood from the following *Hadeeth*:

"Fatimah (رضي الله عنها) is part of me. Whoever harms her, harms me," whilst the proof of her *aqeedat* is that Rasulullah ﷺ has said: "Fatimah (رضي الله عنها) will be the leader of the women in *Jannah*."

Despite her high level of love and *aqeedat*, Rasulullah ﷺ gave her the following warning: "O Fatimah! Take from me how much you want of the *dunya*. In the Hereafter, only your good deeds will be of benefit to you. Do not fall into the misconception that you are the daughter of a *nabi*."

From this we conclude that it is necessary to have obedience together with love and *aqeedat*.

Hadhrat Abdullah bin Mas`ood ﵁

On one occasion, Rasulullah ﷺ ascended the *mimbar* and instructed the Sahaabah ﷺ to sit. All the Sahaabah ﷺ immediately sat down. Abdullah bin Mas`ood ﵁, who was still outside the *Musjid* by the shoe section, also sat down. He did not think to himself that the instruction is only for those inside the *Musjid*. The Sahaabah ﷺ always kept death in front of them. Hadhrat Ibnu Mas`ood ﵁ thought to himself, "If I die before entering the *Musjid* and tomorrow on the Day of *Qiyaamah* Allah Ta`ala will ask me: 'You heard the instruction of My *nabi* to sit and you did not comply. Why did you not sit?' What reply will I have?" Therefore, he immediately sat down.

When Rasulullah ﷺ saw him sitting outside, Rasulullah ﷺ said: "O Ibnu Mas`ood, come inside."

This was the level of the Sahaabah's obedience to Rasulullah ﷺ coupled with the highest levels of love and *aqeedat*.

May Allah Ta`ala bless us with a fraction of such love, *aqeedat* and obedience. *Aameen*.

Discourse 11

Etiquettes of Durood Shareef

نحمده و نصلي على رسوله الكريم

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ ۝٢ اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ
رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝٣ اِنَّ الَّذِيْنَ
يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ

To recite *Durood Shareef* on the blessed soul of Rasulullah ﷺ is not only a great fortune but it is a requirement of *Imaan* and the dictates of love. We should recite *Durood* as much as possible.

I had seen a unique custom in a town based in Kashmir. I went to the *Musjid* for *Salaah*. The *Musjid* was full and there were a few minutes left before the *Salaah* commenced. In one corner of the *Musjid*, a person stood up and began to recite *'allaahumma salli `ala Muhammad'*. A second person replied by saying *'as-salaatu was-salaamu `alaika ya-Rasulalllah'*. This practice continued in such a manner that a person from one side of the *Musjid* recited *Durood*, followed by the recitation of another person from the other side of the *Musjid* and intermittently all the *musallees* recited together.

Extremism

To recite *Durood* both loudly and softly is correct and to recite it from a place situated far away from the blessed grave of Rasulullah ﷺ is also correct. However, the beliefs of some people have become totally corrupt. They believe Rasulullah ﷺ is omnipresent like Allah Ta`ala. Just as Allah Ta`ala hears the call of everyone directly, they believe that Rasulullah ﷺ can hear the *Durood* of everyone directly.

Others have taken it one step further and have declared that Allah Ta`ala is not Omnipresent but Rasulullah ﷺ is omnipresent. They have made the exclusive quality of Allah Ta`ala exclusive to Rasulullah ﷺ. May Allah forgive us.

In a book entitled Jaa-'al-Haq, it is stated that Allah Ta`ala is not omnipresent but Rasulullah ﷺ is. In one *Musjid* I have seen the *kalimah* written on the *mihraab* in the following way - that Muhammad ﷺ is on the right (first) and *"laa-ilaaha-illallah"* was on the left (second).

Lamentably as well, two estranged parties have been formed. One party claims to uphold the name of Allah Ta`ala and the second claims to uphold the name of Rasulullah ﷺ. These parties also have disciples. One party has made the following audacious claim, "We have such love for Rasulullah ﷺ that whatever we receive, we receive directly from Rasulullah ﷺ. What does Allah Ta`ala have by him besides Oneness?"

This is the extremism that is prevalent in the world and is the root-cause for many a problems. Therefore, there is a dire need for us to correct out beliefs. If our beliefs are incorrect, our *Imaan* will be ruined and we will never attain salvation.

If a person recites *Durood* from a place situated far away from the blessed grave of Rasulullah ﷺ and his belief is that the angels will convey his *Durood* to Rasulullah ﷺ, who upon receiving it will become pleased and make *du`aa* for him, this belief is correct. There is no harm in reciting *Durood* in this way.

Similarly, if a person pictures himself in Madinah Munawwarah, standing in front of the blessed grave of Rasulullah ﷺ and reciting *Durood*, there will be no harm in him saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*. The similitude of this action is like a person writing a letter to his father. He addresses his father in the letter as if his father is present, even though his father will only receive the letter a few days later. If the son believes his father to be physically present, witnessing what he is writing, this will be incorrect.

Respect for Rasulullah ﷺ

I was once on a journey and I stopped at a certain place to perform Jumu`ah Salaah. I decided to board the next train and my journey

would not be disrupted in any way. When I arrived at the Jami Musjid, after asking the local people for directions, the *Imaam Sahib* requested me to give the *bayaan*. I accepted and commenced with the *bayaan*. The local congregation realised that I was a 'different' person because I did not instruct them to recite the *Durood*. A person sitting next to the *Imaam* prompted him to ask me if there is anything wrong in saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*.

"If he is a Deobandi, he will say it is impermissible and if he is a Barelwi, he will say it is permissible. Thus we will come to know what kind of a person he is." The Imaam Sahib forwarded the question to me.

One of the *musallees* tried to stop him. "What kind of question is that?" he growled.

However I told him, "This is not related to you. He is asking me a question, not you. I have to leave immediately after Salaah and I do not know if I will have time to answer the question or not."

"Ask whatever you want to ask," I said, turning my gaze to the *Imaam Sahib*.

"Moulana! Is there anything wrong in saying *'as-salaatu was-salaamu `alaika ya-Rasulallah'*?" he asked.

"If you have enlightened every facet of your life with the *Sunnat* of Rasulullah ﷺ," I explained, "and every action conforms to the *Sunnat* of Rasulullah ﷺ through which you have developed a great love for Rasulullah ﷺ and you have inculcated such a level of *`ishq* (love) by means of which all the veils from here to Madinah have been raised for you and you can see the *Rowdha-e-Mubaarak*, then there is nothing wrong in saying *'as-salaatu `alaika ya-Rasulallah'*. However, if the veils have not been removed for you and you cannot see the *Rowdha-e-Mubaarak*, it shows that there is a deficiency in your *`ishq*. Therefore, if you are reciting *Durood* from here, then recite *'Allahumma …..'* If you desire to read in the aforementioned manner, then undertake some difficulty and travel to Madinah Shareef and present yourself before the *Rowdha-e-Mubaarak* and, with utmost respect and in a low voice, recite *'as-salaatu ….'* To

address one's seniors from afar, in a loud voice, is disrespectful. This is the habit of the villagers. They address one another by screaming from a distance. We should speak with respect when addressing our seniors.

Qur'aan speaks

"The following verse of the Qur'aan was revealed regarding respect for Rasulullah ﷺ:

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ

"O Believers! Do not raise your voices above the voice of Rasulullah ﷺ and do not address him loudly as you do amongst yourselves, lest your good deeds get destroyed without your knowledge." (al-Hujuraat:2)

اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُولِ اللهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللهُ قُلُوْبَهُمْ لِلتَّقْوٰى

"Those who lower their voices before Rasulullah ﷺ, Allah Ta`ala has examined their hearts as to whether their hearts are filled with taqwa." (al-Hujuraat:3)

"After the revelation of these *aayaat*, some Sahaabah ؓ lowered their voices to such an extent that they were asked to repeat what they had said. They had done so out of fear for the destruction of their actions if they raised their voices above the voice of Rasulullah ﷺ.

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ

"Those who shout for you from outside the houses; most of them are ignorant." (al-Hujuraat:4)

"The Qur'aan has declared that calling out aloud or raising one's voice to address someone from afar, is an act of ignorance. Hence, the Qur'aan declares that anyone who calls out *'ya-Rasulallah'* aloud, from here or any other place, to be an ignorant person. Therefore, to

stand from afar and to shout and read *Durood Shareef*, similar to school children learning multiplication tables where one child says one table aloud followed by the rest of the children in unison, is incorrect.

"Reciting *Durood* in this way is not established in the Qur'aan, *Hadeeth* and the practice of the Sahaabah ﷺ or in the practice of the *a'immah-e-mujtahideen*. If you wish to recite *Durood*, seclude yourself in a corner and with total devotion and concentration, recite *Durood* to your heart's content. No one will have the right to prevent you from reciting *Durood* in this manner. If someone tries to stop you, ignore him."

I said this much and thereafter continued with the *bayaan*. Perhaps I would not have got another chance to elucidate on this matter, thus Allah Ta`ala gave me the chance on that occasion.

In summarising: To recite *Durood* addressing Rasulullah ﷺ in a manner where everybody says it aloud in unison, is incorrect. And to entertain this belief simultaneously that Rasulullah ﷺ in person has come to hear the *Durood*, is an even more erroneous concept.

Flights of ***Durood***

There are people present amongst us who recite *Durood Shareef* four to five thousand times daily. The benefits of reciting *Durood Shareef* can be seen in this world and will be seen in the Hereafter. In a *Hadeeth* recorded in Nasai Shareef, Rasulullah ﷺ has mentioned:

إن لله ملائكة سياحين في الأرض

Allah Ta`ala has appointed a group of angels who travel all over the world and convey to me the Durood of every person who recites it upon me.

In a *Hadeeth* of Baihaqi, Rasulullah ﷺ has also mentioned,

من صلى علي عند قبري سمعته

Whoever recites Durood upon me by my grave, I personally hear it and whoever reads Durood upon me from afar, it is conveyed to me.

Rasulullah ﷺ becomes extremely pleased when anyone recites *Durood Shareef* upon him. We come to know from a *Hadeeth* that an angel is always present by the blessed grave of Rasulullah ﷺ. This angel informs Rasulullah ﷺ of the name of that individual who has recited the *Durood*, as well as his father's name.

The thought may occur to someone that, perhaps Rasulullah's ﷺ entire time is spent replying to the *Durood Shareef*, because people around the world at virtually every moment are reciting *Durood* upon him. Therefore, the assumption is made that replying to all the *Durood* conveyed to him, must be very difficult on him.

Firstly, we cannot compare Rasulullah ﷺ to ourselves. We find it difficult to reply to the *salaam* of a few people. Secondly, when one enters the realm of *barzakh* (stage after death) one's faculties are enhanced. The degree of perception of our faculties is greatly enhanced many times over after death.

The glowing lantern

Moulana Nanotwi رحمة الله عليه has mentioned that the demise of Rasulullah ﷺ was not like the passing away of an ordinary person, where the soul separates from the body. Rasulullah's ﷺ soul is still protected within his body.

For example, a burning lamp is placed on the ground and covered with a utensil. The light of the lamp, which was spreading far and wide, is now encapsulated within the utensil. The benefit of this is that, as long as the light was spreading, it was dim and weak. Now the light has strengthened due to it being protected in one place.

Moulana's research shows that the demise of Rasulullah ﷺ had taken place in a similar way. The proof of this is in the Qur'aan Shareef where the death of Rasulullah ﷺ is mentioned separately from the death of others.

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ

"Indeed you will pass away and indeed they will pass away." (az-Zumar:30)

From this we come to know that the passing away of Rasulullah ﷺ was unique and different from the passing away of ordinary mortals.

The realm of *Barzakh*

Allah Ta`ala enables His special servants to overcome many intricate and complex problems. Therefore, it is not difficult for Rasulullah ﷺ to hear and reply to all the *Durood* sent upon him, recognising everyone and becoming pleased with them. Imaam Raazi رحمة الله عليه has said that to draw a comparison between something that is present and something that is absent is incorrect. Rasulullah ﷺ is absent from our sight, so how can we compare ourselves to him? The conditions of the realm of the *barzakh* cannot be compared to the conditions of our realm.

The story of a saint

A saint once presented himself before the *Rowdha-e-Mubaarak*. He made *salaam*, recited *Durood* and said a few couplets, the gist of which was: "Until now I used to send my soul to visit you and recite *Durood* upon you. Today, I present myself physically before you. Please stretch forth your blessed hand so that I may kiss it."

The blessed hand of Rasulullah ﷺ stretched forth from the *Rowdha-e-Mubaarak*. Its *noor* (radiance) was as bright as the midday sun. Whoever was present had seen the blessed hand of Rasulullah ﷺ. The saint, with great respect and reverence, kissed Rasulullah's ﷺ blessed hand and it returned to the *qabr*. This incident took place in the year 555 A.H. and at that time, there where many other great saints present in Musjid-un-Nabawi. Amongst them was Hadhrat Abdul Qadir Jilaani رحمة الله عليه.

Thereafter, people began respecting and revering this saint. When he realised this, he lay down and instructed everyone to walk on him. One saint, who was a *Sahib-e-Kashf*, did not walk on him. (*Sahib-e-Kashf* is a person for whom Allah Ta`ala unveils some of the mysteries of the unseen).

"Why did you not obey this saint and walk on him?" someone enquired from him.

"Those who walked on him are ignorant of his position in the sight of Allah," pointed out the saint. "He is so great and close to Allah Ta`ala that had I placed my foot on him, divine lightning would have struck me, reducing me to ashes."

Sometimes it transpires such that the conditions of the grave are made apparent to some of those who are still alive, but not to everyone.

Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had recited the entire Qur'aan Shareef to Rasulullah ﷺ in *taraaweeh*. How did he read it to Rasulullah ﷺ? We do not know. We did not ask and nor did Moulana inform us the manner in which it was achieved. It is possible that he read the Qur'aan to Rasulullah ﷺ whilst standing by the feet of Rasulullah ﷺ or at some other place, and if Rasulullah ﷺ hears the *Durood* and *salaam* of the people, what is the difficulty in him listening to the Qur'aan Shareef?

Hadhrat Saharanpuri's رحمة الله عليه *janaazah*

An individual narrated that the son of the chief judge of Madinah had a great yearning to see Rasulullah ﷺ in a dream. To achieve this, he used to recite a lot of *wazeefahs*. Once, he had seen in his dream that Rasulullah ﷺ was coming out of the *Rowdha-e-Mubaarak*.

He asked: "Ya-Rasulallah ﷺ! Where are you going to?"

Rasulullah ﷺ replied: "Moulana Khaleel Ahmad Saharanpuri has passed away. I am going out of the *Musjid* because Moulana Khaleel Ahmad Sahib had made a bequest for his *janaazah* to be performed

outside the *Musjid*, since according to Imaam Abu Hanifah رحمة الله عليه performing the *janaazah Salaah* in the *Musjid* is *Makrooh*."

The people of *bid`ah*, after hearing of this incident, proclaim that since Moulana Saharanpuri رحمة الله عليه was disrespectful to Rasulullah ﷺ and was an irreligious person, his *janaazah* was not performed in Musjid-un-Nabawi. But, they are blind to the fact that Rasulullah ﷺ himself came out to join Moulana's *janaazah*. It is not a far-fetched notion that Rasulullah ﷺ personally came out of the *Rowdha-e-Mubaarak*, with the permission of Allah Ta`ala.

It is possible for an individual to see Rasulullah ﷺ in a wakeful state but to believe that Rasulullah ﷺ is omnipresent, is not established anywhere. Yes, as a miracle, he could have gone to participate in Moulana Saharanpuri's *janaazah Salaah*.

The same fragrance

It is recorded in the book of Moulana Ahmad Raza Khan, "When my *peerbhai* passed away (a *peerbhai* is a person who is *bay`at* to the same *shaikh*) and I placed him in the *qabr*, without any exaggeration, I perceived the same fragrance which I had perceived at the blessed grave of Rasulullah ﷺ on my first visit to the grave."

I asked someone, "How did the fragrance of Madinah come over here?"

"It is our belief that Rasulullah ﷺ comes into the grave of every believer. Thus he would have brought the fragrance. Now what is your concern if someone perceived the fragrance?" he replied challengingly.

"When will Munkar and Nakeer point to Rasulullah ﷺ and ask, who is this man? They will question him after the people bury him and go away. Here this person was only placed in the grave and not buried as yet. How could the fragrance of Rasulullah ﷺ then be perceived? If this is your belief, then it should be established in the

Qur'aan. Where about in the Qur'aan is this stated?" He was silent and could not answer me.

"What about establishing this belief in *kitaabs* of *Aqaa'id* such as Sharh-ul-Aqaa'id, Sharh-ul-Maqaasid and Sharh-ul-Mawaaqif?" The poor fellow never even heard of such *kitaabs*.

"Very well," I added. "What is your opinion of a person who believes that it is not established in any authentic *Hadeeth* that Rasulullah ﷺ comes to the grave of every believer?"

"Such a person is a *kaafir*, *murtad*, *zindeeq*, cursed, *jahannumy*, the enemy of Allah Ta`ala and his Rasul ﷺ," and every other form of vituperation which could be found in his dictionary, was spewed from his mouth.

"Moulana Raza Khan has written in his book," I disclosed, "which has been published in Barelwi Shareef, that it is not established through any *Shar`ee* proof that Rasulullah ﷺ comes to the grave of every believer. You have now decreed such an abode (*Jahannum*) for him (Moulana Ahmad Raza)."

Therefore, in the fervour of our love for Rasulullah ﷺ, our beliefs should not be corrupted. It is imperative that we adopt the correct beliefs.

Worthy of *Sajdah*

The Sahaabah رضي الله عنهم, on returning from their expeditions, said to Rasulullah ﷺ, "We have seen the non-Arabs prostrating before their leaders. O Rasulullah ﷺ! You are more worthy of prostration than them."

The Sahaabah رضي الله عنهم said this statement out of love. Allah Ta`ala forbid! The Sahaabah رضي الله عنهم did not want to prostrate before Rasulullah ﷺ because they considered him as a deity. They wanted to do so out of love and respect for Rasulullah ﷺ.

"After my demise, will you make *sajdah* to my grave?" The Sahaabah رضي الله عنهم replied in the negative.

Rasulullah ﷺ then said, "If it was permissible to make *sajdah* to anyone besides Allah Ta`ala, I would have instructed the wife to make *sajdah* to her husband."

The Sahaabah ﷺ even in their fervour of love for Rasulullah ﷺ did not do anything contrary to the doctrines of Islam, anything which could have altered their beliefs fundamentally. It is extremely important for us to safeguard and protect our beliefs. The fervour of love resulted in the Jews believing Uzair عليه السلام to be Allah's son. The fervour of love resulted in the Christians believing `Isa عليه السلام to be Allah Ta`ala's son.

It is the fervour of love, which makes every idolater believe that his idol is his God. Islam has restricted and drawn borders for expressing our love.

Shah Waarith رحمة الله عليه and the *mureed*

Many beliefs contrary to the noble status of Rasulullah ﷺ have become and are becoming rife. It is of paramount importance to rectify these incorrect concepts. We must never despair and become disconsolate. One should explain to the people with understanding, love and affection. Some people are such that they will accept whatever we say. At the same time, there are others who are obstinate. This will come apparent when they brand you as a Wahhaabi and a Deobandi. To work amongst them requires a great deal of patience.

However, by working with a positive attitude, explaining to them affectionately, showing them the various *kitaabs* and relating to them the *seerah* of Rasulullah ﷺ as far as possible, that these are the rights of Rasulullah ﷺ, this was his work and this work has now become our responsibility, which we have to fulfil, etc., many will reform and change their lives.

This does not mean that we should compromise in matters which are wrong. No! Compromise is something else but if we begin to expose every error of theirs and publicise it, they will become

alienated and will not adhere to any advice we give them. They will become abusive and bitter towards us and they will form shallow opinions about our seniors and us.

There was a *buzurg*, in Lucknow, by the name of Shah Waarith Hasan Sahib رحمة الله عليه. He used to stay by Moulana Gangohi رحمة الله عليه and had studied in Deoband. He memorized the entire Mishkaat Shareef and had recited it to Shaikh-ul-Hind رحمة الله عليه. Shah Waarith was the son of Moulana Fakhruddeen Hasan Sahib رحمة الله عليه. He resided near the Tele Wali Musjid and he was affectionately known as Bare Mia. He was his father's mureed and received *khilaafat* from him as well. A person once came to him and said: "I would like to take *bay`at* at your hands. However, I harbour evil opinions about Moulana Gangohi رحمة الله عليه, Moulana Nanotwi رحمة الله عليه, Moulana Saharanpuri رحمة الله عليه and Moulana Thanwi رحمة الله عليه. My opinion is that they are not Muslims. If you have no objection, then please accept me for *bay`at*." He was accepted for *bay`at*.

Sometime later, he came back to Hadhrat Shah Waarith Hasan رحمة الله عليه trembling and crying. Shah Sahib asked him what the matter was.

"I had seen Rasulullah ﷺ and Hadhrat Moulana Gangohi رحمة الله عليه in my dream. (Now he was using the terms "Hadhrat" and "Moulana"). "Hadhrat رحمة الله عليه was sitting in the *tashahhud* position, with his head lowered before Rasulullah ﷺ. His hands were on the feet of Rasulullah ﷺ and he was saying: 'O Rasulullah ﷺ! What is wrong with me that these people speak badly about me?' Rasulullah ﷺ took hold of him, picked him up, embraced him and said: 'I do not speak evil about you.' This is his relation with Rasulullah ﷺ. I have come to make *taubah* (repent) and I will not utter any evil statements about them anymore. They are truly very great people."

Hidaayat

For whomsoever *hidaayat* is decreed, Allah Ta`ala will guide him and for whom *hidaayat* is not decreed, he will not be guided – people like Abu Lahab and Abu Jahal. Therefore, by explaining affectionately, it can be hoped that a change can come about. We must not despair with respect to the *hidaayat* of any individual.

I once told someone that it is my heartfelt desire to explain those matters wherein there are differences (between us and *ahl-e-bid`at*) in public gatherings, that the answer is actually like this and these are the proofs but others have distorted the whole matter.

"What benefit will that serve? Those who disagree are doing so out of obstinacy," he said, despairingly.

"First of all," I remarked. "The only one who can declare that they disagree out of obstinacy is the one who knows the condition of their hearts. Secondly, even if they are denying out of obstinacy, they have not taken a vow never to accept the truth. Denying out of obstinacy means that they have not accepted for the time being. It does not mean that they will never accept in the future. They are unable to read the *kitaabs* wherein these discussions are found, since these *kitaabs*, authored by our seniors, are written in Arabic and Persian. They do not understand them."

Nevertheless, efforts are being undertaken to translate these *kitaabs* into the spoken language. May Allah Ta`ala bless us with the correct understanding. *Aameen*.

Discourse 12

Disorder caused by the love of wealth and its remedy

نحمده و نصلي على رسوله الكريم ، أما بعد :

ما نقصت صدقة من مال و ما زاد الله عبدا بعفو إلا عزّا و ما تواضع أحد لله إلا رفعه الله

Allah Ta`ala has bestowed upon Nabi-e-Akram ﷺ such intelligence and diplomacy which no human being has ever possessed. And after bestowing Huzoor ﷺ with these qualities, Allah Ta`ala sent Nabi ﷺ for the reformation of the entire world. Huzoor ﷺ pondered over the destruction encompassing the entire world and understood the root causes. What are these root causes?

Basically, it is a result of three things and these three things have resulted in creating a conflict between father and son, between brother and brother, between mother and son, between sister and brother, between neighbours, between relatives, etc.

What is the first cause?

It is the love for wealth and materialism. In whose heart the love for materialism and wealth is deeply rooted, it is very difficult for that person to attain spiritual reformation. For example, a person indulges in usury, in spite of it being mentioned in the *Hadeeth* that a person taking interest is cursed and the person giving interest is also cursed. Those goods purchased through a source which is cursed, what benefit can be derived from them? It will spread mischief and anarchy. It has also been mentioned in the *Hadeeth* that to take one *dirham* (a currency) of interest is worse than committing adultery thirty six times. How repulsive is such an action!

When a person is consumed with the love for wealth, he usurps the wealth of others; he snatches away the possession of others. He usurps people's property unlawfully, goods unlawfully, etc. It is mentioned in the *Hadeeth* that if a person usurps one hand span of another person's property, on the Day of *Qiyaamah* he will be yoked with the seven earths. How repugnant is such an action!

When a person hankers after wealth, he accepts bribes whereas, it is mentioned in the *Hadeeth* that:

الراشي و المرتشي كلاهما في النار

Both parties will go to hell, i.e. the one who has taken the bribe and the one who gives the bribe.

When a person has implanted the love for wealth within himself, then upon the demise of a family member, he will deprive the rightful heirs of their *shar`ee* rights. Their rights will be usurped and they will be oppressed. This surely is a very dangerous state of affairs!

Instead of adopting friendly relationships, he will sever relations. The courts are replete with these types of cases. Driven by the love for wealth, people lay various charges against each other and go to court to seek their 'right'. False accusations and allegations are made against each other.

Then there are 'predatory' people who prey on both parties.

"Look, if you conduct your case in this manner, you will be victorious," one party will be assured.

Every lawyer convinces his client that his claims are very strong and that his case is very strong. False witnesses are produced and false documents are presented. In short, there is nothing but mischief and anarchy that has resulted. This is a result of the love for wealth.

Incident of two brothers

A person passed away and left some property and wealth for his two sons. Both sons distributed the property amongst themselves and only a tree remained to be distributed. The elder son claimed it belonged to him while his younger brother laid the same claim. Both began arguing over this trivial matter, resulting in a court battle. When a case reaches the court, then Allah Ta`ala alone is the protector! It is like a miniature form of *Qiyaamah*. There is no way of freeing oneself from its clutches.

The case prolonged until neither brother was left with any cash. Whatever wealth they inherited, was utilised to pay for the legal costs incurred. Eventually, the verdict was passed that the tree be cut in two and the wood be distributed equally amongst them. Sad to say, they did not even have sufficient money to pay for felling the tree. How stupid was it for them to become entangled in such a drawn-out affair.

What was the cause for this tragic event? Their unquenchable quest for wealth. If they were not inflicted with this malady, the elder brother would have said, "No problem. He is my small brother – he is just like my child. Although it is mine I am giving it to him."

In the same vein, the smaller brother would also have had the same understanding and taken consideration for his elder brother. "My elder brother has taken the position of my father," is the way that he would have reasoned. "I, as well as my wealth, belong to my father. There is no harm in giving every thing to him."

Their relationship would have remained intact. Their inheritance would have been intact and no infighting and disunity would have resulted. A person gets embroiled in extremely difficult situations only due to the love of wealth. The anarchy that prevails and the long drawn out cases fought in the civil courts daily are a result of the love for wealth and materialism.

Nabi-e-Kareem ﷺ has presented the solution to these problems in one sentence.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Give charity. By giving charity your wealth will not decrease. This is what Huzoor ﷺ has prescribed. The reality of the matter is that, when a person has developed an attachment or love for something, his sole desire would then be to hold on to it, and separating from it is an unbearable scenario. Happiness and contentment can only be found in acquiring more of it. Its separation

is very difficult for us to bear. The poets understand and explain very eloquently what separation is.

When we accumulate wealth, the love of wealth demands that it be kept as close as possible to us. Only by giving charity and separating ourselves from it, will the affection and love for acquiring it diminish.

That person, whose needs are fulfilled by this charity, will make *du`aa* on our behalf and Allah Ta`ala will accept his *du`aas*. This person will also be saved from all hardships and difficulties.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Twenty-five Rupees

However, a person may argue that charity does decrease one's wealth. For example, if from a thousand Rupees, twenty-five Rupees are given out in charity, how much remains? Nine hundred and seventy-five will remain. It has become less. If we physically count it, we will certainly attest to that.

Now understand this very carefully! Do you bring faith in what you can see or do you have a firm conviction in the sayings of Nabi ﷺ? The demand of *Imaan* is that we bring conviction on the unseen. Even though we cannot witness it with our own eyes, it nevertheless still exists and because our Nabi ﷺ has declared it to be so, therefore it is correct! Do not place total reliance or trust on our eyes.

You may question this statement, since we normally depend on them. We witness all events through them and when something is witnessed with the eyes, all proofs are rendered worthless. However, you tell me, all these accidents that take place daily, do the drivers drive with their eyes closed? No, they drive with their eyes open! They drive cautiously but in spite of this, they still become involved in accidents. Thus what trust can be placed on these eyes?

Whilst on a hunting trip, imagining something to be a buck, a hunter fires at his target but it turns out to be a man. Yes, he has shot a man but he had fully evaluated before shooting that it was not a man but an animal, a buck. The hunter aimed and deliberately shot his 'target' with his eyes wide open. The hunter did not shoot with his eyes closed. These eyes, which have had such tragic experiences, do we have trust and faith on them or do we have trust and faith in the sayings of Nabi ﷺ? Obviously, we should have trust and faith in the sayings of Nabi ﷺ and not on our eyes.

One of our well-respected and admired pious predecessors was a personality by the name of Mufti Mahdi Hasan Sahib رحمة الله عليه. He has related that once he was busy working out a problem concerning distribution of inheritance. It was a lengthy calculation and he went through it and solved it but the calculations were not balancing. He just could not find the error. He kept on checking it again and again. The entire night was spent perusing this document until dawn finally set in. He decided to lie down for a little while but as he did so, he could not fall asleep. Thus, he got up to recheck his calculations and now it was correct.

What was the error? While counting, he was repeating 2 + 2 = 6 but 2 + 2 = 4. It is an accepted fact that 2 + 2 = 4. It was also written down properly that 2 + 2 = 4 but, with his tongue he was repeating 2 + 2 = 6.

This is the type of mistake that takes place using the eyes and brains without intentionally meaning to do so. The eyes are perfect and the calculations are also correct and there was no question that he did not know how to count but in spite of that, he still made a mistake. Hence, what trust can we place on these faculties that can make such elementary mistakes? We must have complete trust and conviction on the sayings of Rasulullah ﷺ in which there are no possibilities of error.

If the eye is infected with jaundice, a sickness unrelated to the eye, a person will see everything yellow in colour. Even a doctor will tell you this. In actual fact, the objects are not yellow but,

because of the disease, the eye sees everything as yellow. Without any disease of the eye or any pain inflicted on the eye, defects are noticed in the eye. If there really is a disease in the eye, then won't there be a greater degree of malfunctioning in the eye?

Some people suffer from a condition called squint-eyed. In Arabic, it is termed *"ahwal"*. They observe everything as double. Moulana Rumi رحمة الله عليه has also written a story about an *"ahwal"*. A teacher told a student, "There is a bottle in the room, bring it to me."

"There are two bottles, which one should I bring?" he queried.

"Break one and bring the other one," the teacher suggested frustratingly.

He broke one and returned to the teacher crying: "Both are now broken."

Obviously, there was only one but he was seeing two. An eye that is prone to such diseases, is it worthy of placing our trust or confidence upon?

A person desires to go to Surat from here and he has one thousand Rupees with him. It is dark and someone advises him, "Brother instead of walking, travel by bus."

"My money will decrease," he replies scornfully.

His friends explain to him that by spending twenty-five rupees, his wealth will not decrease significantly but he refuses to listen to them. Thus, he sets off walking. On the way, thieves attack him, hit him and steal his clothes and all his money.

Now reflect! If he should have spent twenty-five Rupees on transport and took the bus, would his life not have been spared, his clothes saved and the money still in his possession? By spending a small amount and keeping the remainder safe, no intelligent person will say that his money has been spent.

In a similar vein, the goods upon which *zakaat* has been paid out come under the protection of Allah Ta`ala.

Hafiz Fadhl-ul-Haq and the rogues

There was a person in Saharanpur by the name of Hafiz Fadhl-ul-Haq Sahib. He repeatedly used the following words: "With Allah's *fadhl* (blessings)."

Whilst talking, between every sentence he used these words, "With Allah's *fadhl* it happened thus, with Allah's *fadhl* it happened so."

He was a very pious and a very generous person. When Hadhrat Moulana Mazhar Sahib رحمة الله عليه was teaching *Hadeeth*, he stood behind him and fanned him with the hand fan.

One morning he came to Moulana and exclaimed, "*Molwiji*! (This was his manner of speech.) Last night, with Allah's *fadhl*, a terrible thing happened."

"Hafiz Sahib, what terrible thing could have happened with Allah's *fadhl*?" Moulana asked affectionately.

"You see," he explained. "I was sleeping and suddenly I heard some tapping sounds. I saw three or four people tampering with my lock, trying to break it. I lifted my head from the pillow and asked, 'Who are you? Are you thieves?'"

"'Yes, we are,' they admitted.

"'Well all my money is in there and this lock costs only six paisa but you will not be able to break it. I have heard from *Molwiji* that a person who gives out his full *zakaat* has his goods under the protection of Allah Ta`ala. I have paid out the *zakaat*. Thus, the money is in the protection of Allah Ta`ala. You will never be able to steal it.' I then turned around and continued sleeping. The thieves kept on tampering with the lock till the morning but could not succeed in opening it. When morning arrived, they ran away."

If our *Imaan* is strong, divine blessings and protection will be received from the side of Allah Ta`ala. That is why it is essential to have trust and confidence in the teachings of Nabi ﷺ. Huzoor ﷺ was truthful, trustworthy and honest. He was completely truthful, so

much so that the enemies (*kuffaar*) and non-believers also believed his words to be true, in spite of having a hostile attitude towards him. They never accepted *Imaan*, but they were confessors of Huzoor's ﷺ truthfulness.

Incident of Umayyah bin Khalaf

An Ansaari Sahaabi, Hadhrat Sa`d bin `Ubaadah رضي الله عنه, came to Makkah Mukarramah. He had an association with Umayyah, a *mushrik* who had not accepted Islam. Therefore, he used to stay at his place and when Umayyah visited Madinah, he would reside at Hadhrat Sa`d's رضي الله عنه home.

"I intend making *tawaaf*. Try and determine which time is most appropriate," Hadhrat Sa`d رضي الله عنه confided to Umayyah.

"When the sun gets a bit higher and it gets warm, that is the most appropriate time," suggested Umayyah.

Therefore, at the specified time, he went to perform the *tawaaf*. Abu Jahal saw them and asked Umayyah, "Who is this with you?"

He was told that it is Hadhrat Sa`d bin `Ubaadah رضي الله عنه.

"Oh, he is an Ansaari of Madinah! You are giving refuge to those people who went away from here, whom we have expelled. Now he is making *tawaaf* with great peace and ease?" he howled.

"Bear in mind," warned Hadhrat Sa`d رضي الله عنه. "If you are going to stop me from making *tawaaf*, I will block your access to Syria. When you travel to Syria, you have to pass near Madinah. Because of the fact that you are a Haashimy and Quraishy, we don't obstruct your path but if you stop me from making *tawaaf*, I will block your access to Syria. Your livelihood is dependent on this route." He spoke in a very harsh and loud tone.

Umayyah told his visitor, "Do not speak so harshly. This is Abu Jahal. He is the chief of the valley."

"Move away! I have heard Huzoor ﷺ saying that he will kill you," Hadhrat Sa`d رضي الله عنه revealed to Umayyah.

"Me?" gasped Umayyah.

"Yes, you!"

"Where? In Makkah or out of Makkah?" Beads of perspiration were streaming down his face.

"This was not mentioned," Hadhrat Sa`d رضي الله عنه pointed out.

Henceforth, this created a fear and uneasiness in him, but he still did not accept Islam and was even prepared to fight against the Muslims. He came home and narrated this incident to his wife.

"Where did he say you are going to be killed - in Makkah?" she asked in horror.

"This was not mentioned," he revealed. "I will never go out of Makkah. I will just stay here."

When the time for the battle of Badr arrived, Abu Jahal began inciting the people of Makkah to go and fight against the Muslims.

"Let us go," he bawled. "Your caravan from Syria is arriving and Huzoor ﷺ is on his way to block it. You should go and extend your help to the caravan."

He urged the people to go and fight the Muslims. He even encouraged Umayyah, who said, "I will not go because I have been told that I will be killed."

"See, if you do not go, other people will also not go. Travel for a short distance and return secretly," advised Abu Jahal.

"This is a good idea," Umayyah conceded. He made an intention of going and told his wife to prepare his armoury for the trip.

"Do you remember what your Ansaari brother told you?" she reminded him.

"Yes, I do remember, but I do not intend reaching the battlefield. I will travel for a short distance and return."

However, at every stop he repeatedly decided to return but he could not do so for some reason or the other. The final result was that he was killed.

The point is that those who were *mushriks* and refuted Huzoor ﷺ openly, their hearts did not refute Nabi's ﷺ statements. In their hearts, they had full conviction in the veracity of Rasulullah ﷺ statements, but outwardly they rejected it. This rejection was a lie – a disbelieving lie.

وَجَحَدُوْا بِهَا وَ اسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّ عُلُوًّا

"And they rejected them, while their inner selves were convinced thereof, out of injustice and haughtiness." (an-Naml:14)

Truth was the embodiment of Huzoor's ﷺ speech. Thus, every statement of his (ﷺ) had an effect on the hearts of the disbelievers as well because it was completely true. Therefore, all experiences and accounts are rendered useless in the face of Huzoor's ﷺ statements.

A dog without a religion?

The postman once came to deliver a telegram for *'kutta-be-deen'* (a dog without a religion). What possible reason is there for a 'dog without a religion' to be in the *Madrasah*? In the *Madrasah*, there is no place for any type of dog! Actually, the name was, 'Qutb-ud-deen'. He distorted it and read it as, *'kutta-be-deen'*. What was written was one thing and what was being read out was something else.

Those *Asaatiza-e-Kiraam* who teach the Qur'aan Shareef, are well acquainted with these types of mistakes. A child reads يَعْلَمُوْنَ instead of تَعْلَمُوْنَ. The *Ustaad* tells him to look inside and read again. He does as he is told but reads يَعْلَمُوْنَ again. The *Ustaad* instructs him to look properly and read. He repeats the mistake. The *Ustaad* gives him a hard slap.

In teaching and imparting the Qur'aan, a person normally develops *jalaal* (unique majestic power). This is termed as *Qur'aani jalaal*, in which state there is no consideration even for one's own son. If the student however is also *jalaali*, the situation will change completely.

A Nawaab Sahib from the frontier region employed an *Aalim* to tutor his son. On reading something incorrectly, the *Ustaad* caught hold of his ear and gave him a slap. The child was the son of a Pathaan and immediately ran home to fetch his gun. The poor *Ustaad Sahib* ran to the child's father for assistance.

"Khan Sahib! Your son wants to shoot me!" he protested.

"Oh Mulla! Oh Mulla! Wait! Wait!" pleaded the Khan Sahib. "Many more Mullas will be found. However, this is my son's first try and it should not be a wasted opportunity."

Returning to our discussion: when the Ustaaz slaps the boy for reading incorrectly, only then does he realise his error. The two dots are not at the bottom but are on top. Numerous mistakes are made whilst reading. And this is not confined to the Qur'aan Shareef only. People who read the Qur'aan Shareef have plenty of experience in this regard, and people who read Arabic also make many mistakes of this nature as well.

These types of mistakes were quite common in the past when there were no *nuqtahs* (dots) placed on the Arabic alphabets.

Mistakes of the past

There was once a person who independently studied the Qur'aan without the guidance of any *ustaad*. He read: لا زَيْتَ فِيْه (*there is no olive oil therein*) in place of: الٓمّٓ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ (*this is a book free of doubt*).

Similarly, instead of reading: جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ *(He placed the utensil in his brother's luggage)* someone read: فِيْ رِجْلِ أَخِيْه *(in his brother's leg)*.

We should be grateful that *nuqtahs* have now been placed and there is no more possibility of such mistakes occurring.

Once a group of students were transcribing *ahaadeeth* when a *muhaddith* came and addressed them: "O lads of Abu Umayyah! How do you read the *ahaadeeth*? أسيد – *Aseed*, أسيد – *Usaid* and أسيد – *Usayyad* are the names of three *raawis* (narrators) of *hadeeth*. They are all written in the same manner. Without the guidance of an *ustaad* you will never be able to distinguish the difference between them. He will explain the correct pronunciation of each name."

Therefore, the error of the eyes occur very frequently.

Whilst reading the chain of narrators, someone read حدثني رسول الله صلى الله عليه و سلم عن جبريل عن الله عن رجل (Nabi ﷺ narrated to me from Jibra'eel ﵇ who narrated from Allah and He narrated from a man.). A listener asked him, "Who is this great person who has become the *shaikh* (instructor) of Allah Ta`ala."

It was not to be read as عن رجل (from a man). Instead, it was عن جبريل عن الله عز وجل. He read عَزَّ as عَنْ and وَ جَلَّ as رَجُلٍ, which meant that Allah has an *ustaaz* or *shaikh* from whom He narrates.

Yazeed bin Haroon رحمة الله عليه was a great *muhaddith* of the past. Once, whilst reporting *ahaadeeth*, he said "حدثني به عدة (Many have transmitted this *hadeeth* to me.)". A person from the audience asked, "عدة بن من (Whose son is عدة?)"

In reporting *hadeeth*, the father of the narrator has to be mentioned to verify the background of the narrator. If someone had to say: حدثني عبد الله (Abdullah reported this *hadeeth* to me.), he will be asked: من عبد الله بن (Whose son is Abdullah?) Is it Abdullah ibnu Mas`ood, Abdullah ibnu `Umar, Abdullah ibnu Abbas or Abdullah

ibnu Zubair? That is why the person had asked the *muhaddith* عدة بن من. However, how could عدة (many) be the son of someone? (It isn't the name of an individual.) Thus, he (the *muhaddith*) answered, " بن فقطك (It can only be your son)."

Therefore, mistakes are made when reading something or looking at something; irrespective of whether it is the Qur'aan, *hadeeth* or any other article.

A letter to Kanpur

A letter had arrived for a certain person in Kanpur. The local residents concluded that it was in the Sindhi language and could thus not interpret it. Coincidentally, I was stationed there for a short period. When they showed it to me, I told them, "Brothers, this letter is in Urdu."

The entire letter was in Urdu, written illegibly. Hence, they could not decipher it and thought it was written in Sindhi.

That is why the only thing worthy of placing our trust and faith upon is Nabi's ﷺ sayings, which are free and pure from all faults. This is the essence of *Imaan*.

Whenever mischief and anarchy are rampant, it is a result of the love for wealth. Take the example of a person who steals. It is mentioned in the *Hadeeth Shareef*:

و لا يسرق السارق حين يسرق و هو مؤمن

At the actual time of stealing, a person's Imaan does not stay with him.

How severe are the warnings of the hereafter and how serious are the repercussions of this action even in this world. These tragedies are a result for the love of wealth and materialism. Huzoor ﷺ has said,

ما نقصت صدقة من مال

Charity does not decrease wealth.

When Huzoor ﷺ had explained the virtues of charity, some Sahaabah ؓ would remain in a state of hunger and without sufficient clothing. However, they would work and toil the entire day just to earn some money which they could spend in charity and earn its virtue. They desired to surpass others in this righteous action as well. Huzoor ﷺ has provided the universal remedy to the mischief and evils spread by the love of wealth, very intelligently and tactfully, in one simple sentence.

ما نقصت صدقة من مال

Charity does not decrease wealth.

Two very important aspects should also be remembered. The wealthy should be advised in this manner: "Don't instil the love of wealth within yourselves – give it out in charity." This is being addressed to the wealthy.

The needy, on the other hand and as far as possible, must not make their needs known to anyone. Their needs should be put forward to Allah Ta`ala only. Allah Ta`ala promises that if a person bears hunger for one day and does not disclose it to anyone, explicitly or implicitly, he will be given one year's halaal sustenance in return for that day's hunger.

You! Not me

Nowadays, due to the love of wealth, a new trend has started. The poor have memorised the following *aayat*,

وَاٰتُوا الزَّكٰوةَ

"And discharge zakaat."

"Why are you not giving *zakaat*? Brother, it is the command of Allah to give *zakaat*," they boldly state.

The wealthy on the other hand, have acquainted themselves with the injunction that is addressed to the poor, "It is forbidden to beg."

Hence, their advice to the poor and needy is: "You should not beg. That person who begs will not have flesh on his face on the Day of *Qiyaamah*. It will dry out and he will be left with bones only. Therefore, you should not beg."

The obligation that has been placed on the shoulders of the wealthy has been ignored and the beggar has now come to him to remind him of it. Similarly, the advice given to the poor has been ignored as well and the wealthy have taken on the task of reminding the poor of their responsibility.

In short, the wealthy person has neglected his obligation to the poor and vice versa. What is the underlying factor behind this? It is due to the love of wealth. That is why Huzoor ﷺ has advised the wealthy in this manner, "Brother, give to the poor and needy from your wealth. That person is not a true believer who sleeps with a full stomach at night whilst his neighbour stays hungry."

Stealing to help others

A vile and despicable notion that people have entertained is to snatch away the belongings of the wealthy.

"Don't leave them with any possessions," is the salient advice that is spread around.

This is not the teaching of Islam! The needy have been commanded: "When you see wealth bestowed upon a person, don't even incline towards it. Don't even lift your gaze at it. It is pomp and a show. Whatever it is, don't lift your gaze and look at it."

The erroneous belief is that if they have an orchard, snatch it away! If they have a car, snatch that away too! If they have a house, snatch that away from them as well. So much so, that if he has a wife, take her away as well!

This is a highly deviated form of thinking that is being spread and, because of this, uncontrolled mischief is spreading throughout the entire world. The correct remedy lies in practising on the sayings of Nabi ﷺ.

The rich should be encouraged to give charity as much as possible, whilst the poor and needy should be encouraged not to put their needs before anyone and live with patience and endurance.

In this way, the respect of both groups will be upheld. Both are the guardians of Allah Ta`ala's trust. The rich are His guardians; the poor are His guardians as well. This group guards its trust and that group guards its trust respectively. May Allah Ta`ala bestow upon us His divine assistance. *Aameen*.

Discourse 13

The Reality of Taubah

Mere lip service

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَ هُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ

"Allah Ta`ala accepts the repentance of His servants." (ash-Shura:25)

When a person makes taubah Allah becomes extremely happy. The object of *taubah* is to regret and be remorseful over one's actions. One should ponder in this manner: "I have committed this error whereas I was not supposed to have done so."

By showing remorse and regret, a person is pleading before Almighty Allah Ta`ala to forgive his wrongdoings and shortfalls. However, some necessary steps are essential for the acceptance of this repentance. Paying mere lip service and proclaiming,

"Forgive my sins. I am repenting", is insufficient.

In Kanpur, one of my friends complained to me that his four-year-old child was always asking for money.

"Why are you asking for money?" I said, reprimanding him.

He immediately caught hold of both his ears with his hands (in a manner of repenting).

"Will you ask for money in future?" I added.

"No, never again," he assured me.

Thereafter, he struck his father on his knee and said: "Now give me the money since I have repented."

Our repentance, nowadays, is similar to this child's repentance. We feel that merely mentioning the word *taubah* is sufficient and no other recourse is required.

Covering up

Some sins are of such a nature that *taubah* alone does not suffice and *qadha* becomes obligatory. For example, a person did not perform his *Salaah*. (It is essential that together with making *taubah* he performs the *qadha* of the missed *Salaah*). Not performing *qadha* and merely saying: "O Allah! Forgive me. I have not performed my *Salaah*. I will perform it in future," is definitely inadequate.

It is absolutely incumbent on that person to perform *qadha* of the Salaah omitted. (Then only will the *taubah* be accepted.)

If a person did not fast in the month of Ramadhaan, it will be obligatory upon him to make *qadha* of the missed fasts. Not observing the *qadha* and merely resorting to repentance and pleading: "O Allah! I am repenting, I will fast in future", will not suffice.

Similarly, if a person did not pay his *zakaat*, for his *taubah* to be accepted he will have to discharge the outstanding amount. Without paying out the due *zakaat*, it will also not suffice for him to say, "O Allah! Forgive me. I will discharge my *zakaat* in future."

The crux of the matter is that those laws of the *Shari`ah* which can be recompensed by making *qadha Shari`ah* has made its *qadha* obligatory. The acceptance of *taubah* requires that we fulfil the *qadha* as well as beg for forgiveness for not having fulfilled the obligation at its prescribed time.

The similitude to this situation is where a person is in debt or has to pay a government tax at a stipulated date but has missed the deadline. He presents himself before the magistrate and begs for leniency saying: "I did not pay my tax on time, please forgive me, I am begging your forgiveness."

It is possible that he may be pardoned for not meeting the deadline but does this mean that he will be absolved from paying the outstanding tax as well? Definitely not! The tax will still have to be paid out. Similarly, in the *Shari`ah* there are many obligations which, if not fulfilled, will make *qadha* incumbent upon an

individual. A person's *taubah* will not be accepted without fulfilling the *qadha*.

As far as the violation of the rights of human beings is concerned, the dictates of *taubah* require that the particular right (which was usurped) be fulfilled. For example, a person usurped another's wealth.

"I beg your forgiveness," he wails. "Please forgive me. I have taken your wealth."

This is insufficient. He is required to first pay out the wealth that he owes and then seek the victim's forgiveness.

Furthermore, *taubah* should be made in accordance with the manner in which the sin was committed. The *taubah* should reciprocate the degree or severity of the sin. If a sin was committed in solitude, the *taubah* should be made in solitude as well. If a sin was committed in the presence of a few people then the repentance too should be executed in the presence of those people. In this situation, to make *taubah* in solitude will not be acceptable.

The example of this is backbiting or speaking ill of another person in his absence and that individual has learnt about it. Making *taubah* in solitude will be inadequate. He has to repent in the company of those in whose presence he had committed this evil deed and seek Allah Ta`ala's pardon as well.

Chunks of meat

The Qur'aan has explicitly prohibited backbiting. Allah Ta`ala states in the Qur'aan:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ

"Do not speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother?" (al-Hujuraat:12)

Thus, backbiting can be ascribed to a person who breaks off chunks of meat from his dead brother's corpse and consumes it. It is

reported in a Hadeeth that Nabi ﷺ once asked the Sahaabah ﷺ: "Do you know what backbiting is?"

The Sahaabah ﷺ replied: "Allah Ta`ala and his Rasul ﷺ know best."

Nabi ﷺ explained: "To mention something about your brother, in his absence which, if pointed out to him in his presence, will be disliked by him."

"What if that weakness is actually found in this person?" the Sahaabah ﷺ enquired. (Will it then still constitute backbiting?)

"Yes," answered Nabi ﷺ. "This will indeed be backbiting for if the weakness is not found in him, you have slandered him."

Crossing over Jahannum

Regarding the sin of slandering, it has been recorded in the books of *Hadeeth* that the person who had slandered another in this world, will be stopped whilst crossing the bridge of *Siraat*. He will be asked to furnish the evidence for his false allegation against his fellow brother. He will also be asked to bring forth witnesses to support his claim and, until and unless they are not brought forth, he will not be allowed to proceed. He will be made to stand on the bridge of *Siraat* and beneath him the flames of *Jahannum* will be constantly rising.

Some people will cross over with the speed of lightening, others like the wind, whilst some will cross over it with the speed of a fast horse. The fire would not harm them whatsoever. But as for that person who is in this unfortunate position, he will be made to stand motionless, and it will be demanded of him: "Bring forth your evidence."

How will it ever be possible to produce false evidence on that day? In this world, false evidence can be manufactured. This has been predicted as one of the signs of *Qiyaamah*. Nabi ﷺ is reported to have said:

يشهدون و لا يستشهدون

People will give evidence without even being asked to do so.

How will it ever be possible to bring forth false evidence in the hereafter? This crime of slandering another person is such a heinous sin.

Pen him down!

Just as backbiting can be committed by means of one's speech, so too can it be done by means of one's pen. In fact, the backbiting committed by one's pen is even more severe than that of the tongue because that which has been spoken has come to an end (after the conversation). Some may remember the discussion whilst others may forget. However the person who made *gheebat* with the pen, by printing and circulating it or merely by printing pamphlets or small booklets, this sin will remain forever.

This is a continuous sin, which is extremely dangerous. The pen is known as one of the two tongues. One tongue is found in a person's mouth whilst the other is in his hand, i.e. his pen. We have now understood how contemptible this sin is.

One form of backbiting occurs by merely gesturing with the hands. A person may be short. To indicate that so and so is short by gesturing is also backbiting. Another person may be tall. To make an indication of this with one's hand whereby that person may resent it is also a form of backbiting. Others may be inflicted by other forms of deficiencies and to indicate this by means of gestures, will also constitute backbiting.

Subtle trouble

There is also another subtle form of backbiting which people do not even consider as backbiting. For example, a person begins praising someone in a gathering saying that so and so is a very wonderful

person. Another person in the gathering then sarcastically says: "Yes, it is so," or he may very sarcastically shake his head in the affirmative.

In this instance, although he has not made any verbal statement but, by shaking his head, he implies that you are unaware of the praised individual's shortcomings.

"I know what type of a person he really is."

This also represents *gheebat*. It is of a very dangerous nature because one does not even realise that he is backbiting.

Caution: Danger ahead

There is yet another type of backbiting that Allamah Shaami رحمة الله عليه has regarded as *kufr*. This is of an extremely perilous nature. The example of this is speaking ill of your brother and then rejecting the admonishment not to indulge in this sin.

"How can I be backbiting," we indignantly retort. "What I am saying is absolutely true. In fact I can tell it to him on his face."

It is as though we are regarding backbiting as permissible so long as it is true, whereas *gheebat* actually constitutes that which is true. The Qur'aan, on the other hand, totally prohibits it and regards it as *haraam*. Thus, we are in actual fact refuting a *Nass-e-Qat`ee* (definite injunction). An act, which is prohibited through *Nass-e-Qat`ee*, is being regarded as permissible. This is *kufr*. That is why Allamah Shaami رحمة الله عليه has classified it as *kufr*. May Allah Ta`ala save and protect us all.

Kicking the habit

Allah Ta`ala has gathered us here in this *Musjid* (Darul Uloom Musjid in Dabhel). I continuously tell those who go out in the path of Allah Ta`ala (*Tableegh Jamaat*) that when a habitual drunkard goes out for a *chillah* (forty days), forty days would have elapsed without

him drinking alcohol. Remaining in his home would have made it very difficult for him to abandon his evil habits. But, since he came out in *jamaat*, he was saved from consuming alcohol.

He may have had the foul habit of swearing but once he had come out for forty days he did not swear. He always used to fight and quarrel with others. For forty days he did not do so. He was a constant thief but for forty days he did not steal.

A person may be involved in a variety of sins ranging from physical sins to sins relating to one's character but, once he has come out for forty days, Allah Ta`ala has protected him from these maladies. And, upon his return, the effect of this environment remains with him. And if he has to go out in *jamaat* again, this will benefit him even more. However, if he becomes negligent then slowly but surely his previous evil habits will resurface.

Similarly, Allah Ta`ala has sent us here to this *Musjid*. We are prohibited from leaving the *Musjid* without a valid *Shar`ee* or acceptable, sound reason. Those evil habits, which we may have possessed at home, have been left outside and Allah Ta`ala has given us an excellent opportunity to free ourselves from such evil habits. By staying here, we can even guard our tongues. To protect our tongues is extremely important.

Once, a companion of Nabi ﷺ requested for some special advice. Nabi ﷺ pointed to his tongue and said: "Guard this!"

It is recorded in the *hadeeth* that every morning, all the limbs of the body address the tongue begging of it: "O servant of Allah Ta`ala! If you remain upright we will remain upright (safe), but if you do not remain upright then we too will suffer the consequences." Hence, to protect the tongue is of paramount importance.

The companions of Nabi ﷺ once enquired that if something undesirable was uttered, will they be taken to task for this on the Day of *Qiyaamah*?

Nabi ﷺ replied: "ثكلتك أمك – May your mother cry over you. A large number of people will be flung overturned into the fire of *Jahannum* because of this."

Thus, we have an excellent opportunity here to guard and protect our tongues. What a tremendous benefit is gained by familiarising our tongues with the recitation of the Holy Qur'aan, *tasbeeh*, *zikr*, *Durood Shareef*, *istighfaar*, etc., instead of involving it in backbiting, swearing, arguing and quarrelling.

Weigh your words

It is recorded in the *Ahaadeeth* that, at times, a person may utter a seemingly insignificant word. However, due to this very utterance he will be flung into *Jahannum*. That is how dangerous just one word can be. An excellent chance has been provided to us now to protect our tongues. Sometimes whilst quarrelling and arguing amongst ourselves, we do not even get the opportunity of reflecting upon what we are uttering, and *Shaitaan* becomes overwhelmed with joy.

The thorny tree

It is stated in a *Hadeeth* that in the evening *Shaitaan* spreads his throne on the ocean and seats himself on it. All his subordinates gather around him to render an account of their day's work. One disciple will relate:

"I have caused a person to miss his *Salaah* today."

"You have done nothing," *Shaitaan* bemoans. "Your deed is very insignificant."

This rendering of accounts will continue until one disciple says: "Today, I caused a fight between a husband and wife. When the husband came home, I whispered to his wife to accuse him of doing something wrong. I incited the husband to flatly refute this accusation and advised him how to respond to his wife's accusation

and vice-versa, until both their blood pressures rose and their tempers flared, resulting in the wife leaving her husband and going to her parents' home."

Hearing this, *Shaitaan* becomes elated. "Indeed you have done something very laudable. You are really worthy of being my deputy." He then embraces this disciple.

The wife has now gone to her parents' home. Her parents, brothers, sisters, aunts, etc., will gather around her to ascertain what had transpired. She will relate every minute detail, resulting in backbiting and even slandering. Thus, a special gathering of backbiting and slandering involving every household member will take place.

The husband's family, friends and associates will also come and question him and a similar scenario will occur there. This acrimonious bickering will continue between them and they will stop communicating with each other.

It is narrated in a *Hadeeth* that our actions are presented before Allah Ta`ala every Monday and Thursday. Everyone is forgiven except for two people who have severed ties with each other. Their actions are not even presented before Allah Ta`ala, resulting in them being deprived of His forgiveness. It is said regarding them that until and unless they do not reconcile, they will not be forgiven and their deeds will not be presented to Allah Ta`ala.

It is reported in another *Hadeeth* that when two Muslim brothers cease to communicate with each other because of some argument and fight and they break off ties with one another, the *du`aas* of both are rejected.

Furthermore, the husband and wife have desires and passions. The husband will fulfil his lust and desires unlawfully and vice versa. The offspring of these illicit relationships will be a source of even greater hardship for them. Due to a disagreement between the parents the children get affected as well.

As a result of the viperous tongue, this conflict has thrown their lives into such a lamentable and sorrowful state. *Shaitaan* has planted a tree of sins, yielding thorny branches, and these will constantly grow and bear poisonous fruit, and various types of worms and insects will then inhabit it.

Nevertheless, we have been provided with an excellent opportunity to protect our tongues. Hence, during *i`tikaaf*, we should not speak unnecessarily. However, amongst our friends something or the other will be spoken. An eleven-month-old habit is impossible to give up in just a single day. But definitely this habit will be decreased. We will definitely experience some change when we make the correct and sincere intention.

We have come here to ask of Allah Ta`ala, to beg His forgiveness and to repent for our shortcomings. We are beseeching Him to protect us in the future as well. Thus, divine assistance will come from the side of Allah Ta`ala. Our previous sins will be forgiven and, Insha-Allah, we will be protected in the future as well. May Allah Ta`ala grant us all the ability of practising upon what has been mentioned. *Aameen*.

Discourse 14

The Benefits of the Company of the Pious

نحمده و نصلي على رسوله الكريم

It is narrated in the books of *Hadeeth* that the Sahaabah ﷺ explained to Nabi ﷺ that when they sat in his company it is as though *Jannat* and *Jahannum* were before them. However, when they left his company and went to their families, the same feeling no longer remained with them. Consequently, some even considered themselves to be hypocrites as only a hypocrite's condition could be described in this manner.

Nabi ﷺ informed them that had they perpetually experienced that same spiritual condition, the angels would come and shake their hands on the streets. This is an experience that is rarely felt and is not a lasting condition.

The environment of this material world continuously affects human beings, thus causing us to experience a constant change in our spiritual condition. Therefore, there is a dire need for us to sit in the company of a *Shaikh-e-Kaamil* (expert spiritual guide).

Come to My door

The month of Ramadhaan especially, comes with the specialty of saving us from being exposed to harmful environments. It is as if Allah Ta`ala is calling out and saying: "O My servant! Why are you wasting your time in farming? Come to My door. O My servant! Why are you sitting in your businesses and consuming interest? Come to My house, My Musjid. O My servant! For how long will you continue making shoes and sewing clothes? Leave all that and come to My door."

Allah Ta`ala has called us here to distribute gifts to us. He has called us here to forgive our sins and reform the condition of our hearts. Instead of engaging in swearing, backbiting, etc., acts that we do in our shops and factories, we have the opportunity now to recite the Qur'aan, take the name of Allah Ta`ala, read *tasbeeh*, *Durood Shareef*, *istighfaar*, engage in *Nafl Ibaadat*, etc.

What a great honour it is that Allah Ta`ala has chosen us as His guests and gathered us here. He has locked up *Shaitaan* – that very *Shaitaan* who has troubled us throughout the year and educated us on how to perpetrate various sins. We have been saved from him. Everyone cannot easily comprehend the evil and mischief spread by *Shaitaan*. In fact, it is quite difficult to understand him. *Shaitaan* is afraid of the pious and he runs away from them.

Incident of Hadhrat Raipuri رحمة الله عليه and Moulana Allah Bakhsh رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه narrated that when Shah Abdur Raheem رحمة الله عليه came to Raipur, a *majlis* used to be conducted and everyone would come out of their rooms at approximately eight or nine 'o' clock.

One day, Moulana Allah Bakhsh رحمة الله عليه came out of his room and Hadhrat Shah Moulana Abdur Raheem Sahib رحمة الله عليه was sitting in the *majlis* area. Hadhrat Moulana Abdur Raheem Sahib saw Moulana Allah Bakhsh and said to him: "Come and sit here." Moulana Allah Bakhsh did as he was told.

Hadhrat Moulana Abdul Qadir Sahib رحمة الله عليه relates that afterwards I went up to Moulana Allah Bakhsh and asked him: "Hadhrat! What was the reason for you being treated with special importance today?"

"What can I say," Moulana Allah Bakhsh sighed. "I awoke at 2 a.m. this morning and from that time onwards a voice was continuously echoing in my heart saying: 'Verily I am Allah.' I tried my level best to subdue it but this voice refused to stop. However, as soon as Hadhrat رحمة الله عليه saw me and asked me to sit next to him, that voice immediately stopped."

That which cannot be even achieved through years of sacrifice, is instantly conferred to one by Allah Ta`ala merely by sitting in the company of these pious servants.

Dr. Allamah Iqbal with Allamah Kashmiri رحمة الله عليه

Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه once went to Lahore and stayed there for a considerable period of time. Hadhrat had many students in Lahore and they used to attend his gathering. Dr. Iqbal was still living at that time. Some of his friends told him: "Why don't you also come?" He did not entertain much confidence in any *aalim*, hence he never frequented their gatherings. Then by chance, a very close friend said to him: "You are touring the entire world. What harm will there be if you go there?"

"Very well," he relented and also attended the *majlis*.

Just as he sat in Hadhrat Shah Sahib's رحمة الله عليه *majlis*, his mind was directed to the *Hadeeth* wherein the *Sahaabah* ﷺ explained that when they sat in Nabi's ﷺ *majlis*, it was as though birds were perched on their heads. The slightest movement would have caused them to fly off. This meant that they used to sit with utmost respect and dignity. Looking around him, he saw the exact same scenario.

Everyone sat with great respect. While observing Hadhrat Shah Sahib's *majlis*, he thought to himself that the *majlis* of Nabi ﷺ must have been conducted in this manner.

People asked various questions in Shah Sahib's *majlis* and Shah Sahib رحمة الله عليه gave them a very in-depth answer. He would say that so and so has written this and he has erred because in a certain *kitaab* it has been recorded in this way and in another *kitaab* the matter is recorded like this and the author has actually misunderstood the situation. He would discuss the finer details of everything.

It was for this reason that Hadhrat Shah Sahib رحمة الله عليه was considered to be a 'walking library'. Dr. Iqbal heard the different answers to the various questions. He returned for the next *majlis*. A

question was posed regarding the creation of the world. In reply, Hadhrat Shah Sahib رحمة الله عليه recited one of his poems. Hearing his poetry, Dr. Iqbal realised that this is no ordinary person. Since Dr. Sahib himself was a very famous poet, he appreciated Shah Sahib's knowledge.

He too, began asking questions. He asked regarding the definition of '*zamaan* – time' and '*makaan* – place'. Shah Sahib رحمة الله عليه answered his questions. Dr. Iqbal then quoted Newton's theory on the subject. Hadhrat Shah Sahib replied that whatever Newton had written was actually taken from a thesis prepared by Allamah Iraqi. Shah Sahib explained that in his opinion it was a deception by Newton not to have attributed this theory to Allamah Iraqi.

Dr. Iqbal then asked him who Allamah Iraqi was and where was the thesis that he had prepared. Shah Sahib رحمة الله عليه informed him that the thesis was in Deoband, which he later sent to him.

Dr. Iqbal posed various questions and Hadhrat Shah Sahib رحمة الله عليه gave him satisfactory answers to all of his objections. Thus, Dr. Sahib had now taken a great liking for Shah Sahib.

When Hadhrat Shah Sahib رحمة الله عليه noticed that Dr. Sahib had taken a special liking for him, he one day said to him, "Dr. Sahib, I am not pleased with you." This was in reference to Dr. Sahib's association with Ghulam Ahmad Qadiani's 'Jamaat-e-Ahmadi'.

Dr. Sahib was the secretary for the organization. Hadhrat Shah Sahib رحمة الله عليه detested this organisation and was infuriated with Ahmad Qadiani for criticising the *Ambiyaa* عليهم السلام and reviling them. Ghulam Ahmad considered himself to be superior in status to the *Ambiyaa* عليهم السلام as is apparent from his poem:

ابن مریم کے ذکر چھوڑو= اس سے بہتر غلام احمد ہے

(Stop talking about Hadhrat Isa (عليه السلام). Ghulam Ahmad is better than him.)

These were the types of statements that he had uttered. He negated *Khatm-e-Nubuwwat* (finality of the prophethood of Nabi ﷺ)

and claimed prophethood for himself. Therefore, Shah Sahib رحمة الله عليه was naturally disinclined to him and his pseudo-organisation. Dr. Sahib understood what Shah Sahib meant. He immediately left his presence, resigned from the said organisation, repented and returned to Hadhrat Shah Sahib.

"Hadhrat!" he respectfully said, "That thorn which was causing you discomfort has been removed."

Hadhrat Shah Sahib رحمة الله عليه focused his attention towards Dr. Iqbal, resulting in Dr. Sahib experiencing such a feeling in his heart which he was unacquainted with. He never imagined that such a feeling could be experienced. In relation to these experiences he composed the following poetry:

جلا سکتی ہے شمع کشتہ کو موج نفس ان کی الٰہی کیا بھرا ہوتا ہے اہل دل کے سینوں میں

نہ پوچھ ان خرقہ پوشوں کو ارادت ہو تو دیکھ انکو ید بیضا لئے بیٹھے ہیں اپنی آستینوں میں

تمنا درد دل کی ہے تو کر خدمت فقیروں کی نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

The ecstasy and enjoyment of their souls are able to set alight the lamp of a lover.

O Allah! What is it that is concealed within the bosoms of the ahl-e-dil (pious)?

Don't enquire regarding these ragged-clothed people; look at them if you really have the intention to do so.

They have assigned themselves to one spot whilst sitting with miracles tucked within their sleeves.

If it is your heart's desire then serve the pious,

For you will never find these gems even in the treasures of the kings.

Since then, the direction of Dr. Sahib's poetry took on a new path. He composed very strange poetry prior to this but now his poetry was in the mould of Moulana Rumi رحمة الله عليه. He also started expounding on the topics that Moulana Rumi رحمة الله عليه had discussed.

Whatever Dr. Sahib's condition may have been, it is apparent from his poetry that he certainly had a very deep attachment and love for the personality of Nabi ﷺ. One of his couplets is:

تو غنی از ہر دو عالم من فقیر روز محشر عذر ھائے من پذیر

ایک اگر بینی حسابم نا گزیر از نگاہ مصطفی پنہاں بگیر

"O Allah! You are independent and I am a pauper. On the Day of Qiyaamah accept my excuses for my sins and shortcomings.

If you have to take an account from me, then do not do so in the presence of Nabi ﷺ."

"Do not expose me to Nabi ﷺ because he might feel ashamed that from amongst his followers such an account is being taken."

This was the calibre of his poetry.

This entire revolution in his life came about as a result of the company of Hadhrat Shah Sahib رحمة الله عليه. But, alas! Today, in this modern society, we do not find the need for such company, and we do not regard it to be significant. Thus, we remain deprived of the special mercies of Allah Ta`ala.

Allamah Kashmiri رحمة الله عليه with Shaikh-ul-Hind رحمة الله عليه

Hadhrat Shah Sahib رحمة الله عليه himself possessed an extremely great degree of respect for his elders. When Shaikh-ul-Hind رحمة الله عليه returned from Malta, he used to conduct a *majlis* after *Fajr Salaah* at his home. This was predominantly a gathering of *Ulama* where various *Shar`ee* matters were discussed.

Sometimes, Hadhrat Shaikh-ul-Hind رحمة الله عليه would participate in the discussions, but Hadhrat Shah Sahib would remain absolutely silent. He used to sit in *tashahhud* position with his head lowered. When the *majlis* would end and everybody would leave, Hadhrat

Shaikh-ul-Hind رحمة الله عليه himself would say: "Shah Sahib! Is there anything you would like to ask?"

Shah Sahib would then raise his head and respectfully say: "Hadhrat! I wish to know something regarding this *Hadeeth*."

He would never ask of his own accord but would wait until Shaikh-ul-Hind himself questioned him. Others would engage in the conversation but Shah Sahib would not participate in any of their conversations. He would remain focused towards his *Shaikh*.

Shaikh-ul-Hind going to Malta

When Hadhrat Shaikh-ul-Hind رحمة الله عليه was leaving India to be incarcerated in Malta, after being falsely convicted, there was a discussion among the *Ulama* concerning who would be appointed as the *sadar mudarris* (head of teachers). When this news reached the ears of Hadhrat Shaikh-ul-Hind رحمة الله عليه, he said: "In the presence of Moulana Anwar Shah Sahib Kashmiri, I do not see why such a question has arisen as to who would occupy the office of the *sadar mudarris*."

His position and personality was such that he had to only mention this and everyone fell silent. Eventually, Moulana Anwar Shah Sahib was chosen as the *sadar mudarris*.

Hadhrat Shah Sahib رحمة الله عليه came into the classroom to teach a lesson of Tirmizi Shareef. He opened the *kitaab* and the contents were read out but he was unable to explain even one word. This was due to the severe grief he was experiencing from the imminent departure of Hadhrat Shaikh-ul-Hind رحمة الله عليه. He closed the *kitaab* and went directly to Hadhrat Shaikh-ul-Hind Sahib's house.

Hadhrat was seated on his bed. He knelt down and embraced Hadhrat Shaikh-ul-Hind's shins and burst out crying uncontrollably. This was the very same Shah Sahib who was unable to even speak in front of Shaikh-ul-Hind رحمة الله عليه. He had acquired an unknown strength that he himself did not realise he possessed.

Hadhrat Shaikh-ul-Hind did not react immediately and allowed him to cry. When his sobbing subsided, Hadhrat Shaikh-ul-Hind رحمة الله عليه placed his hand on his head and placating him said: "Shah Sahib! Due to my presence here you were always confronted with objections and doubts. In my absence such doubts will not occur. If they do occur then Allah Ta`ala Himself will guide you. Go now in Allah Ta`ala's care."

Allamah Kashmiri رحمة الله عليه with Hadhrat Saharanpuri رحمة الله عليه

The love that these people had for their tutors and elders was unsurpassed. This is something that is no longer found.

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه used to travel from Saharanpur to Deoband to visit the library.

Upon reaching Deoband, if the library was open, he would go straight in and refer to whichever *kitaab* he needed and thereafter return to Saharanpur. If upon reaching Deoband he found the library to be locked, he would go to the person in charge of the library, take the key from him and complete his work. If some time remained, before his train could depart, he would go and visit someone.

On one occasion after completing his work, he went to visit Shah Sahib رحمة الله عليه. Hadhrat Shah Sahib's room was at the top of the staircase. When Hadhrat Shah Sahib رحمة الله عليه saw him approaching, he quickly ran bare-footed to meet him.

"Shah Sahib! There is no reason for such formality that you have come bare-footed to greet me. I was coming to you anyway," Hadhrat Saharanpuri pointed out.

Nevertheless, Hadhrat Shah Sahib رحمة الله عليه grasped both his hands and led him to his room. Hadhrat Shah Sahib then dismissed his special students. (These students remained in his company after the

normal class periods had ended). After discussing in private, Hadhrat Saharanpuri رحمة الله عليه would return to Saharanpur.

Moulana Kifaayatullah with Hadhrat Saharanpuri رحمة الله عليه

Moulana Kifaayatullah رحمة الله عليه used to stay in Gangoh. He studied in Saharanpur and even taught there. He had taken *bay`at* at the hands of Hadhrat Shaikh-ul-Hind رحمة الله عليه. At the time when Shaikh-ul-Hind was in Malta, a strange condition overcame Moulana Kifaayatullah.

Whilst in the midst of his *zikr*, he would get the urge to commit suicide. He would pick up a knife or he would go and peer down into a well. But, because he was an *aalim,* neither the knife nor the well were of any benefit to him. Also, he was extremely distressed because his *Shaikh* was not present – he was in Malta. He contemplated on this issue and his mind went straight to Hadhrat Saharanpuri رحمة الله عليه as he was the first *khaleefah* of Hadhrat Gangohi رحمة الله عليه. He wrote to him about his predicament and asked him for assistance. Hadhrat Saharanpuri رحمة الله عليه replied: "I am surprised that you are of the opinion that I am worthy of such a major task. I definitely am not worthy of it."

Moulana Kifaayatullah رحمة الله عليه became even more distressed and decided to go to Thanabawan to visit Hadhrat Thanwi رحمة الله عليه. He first had to take a train from Meerut to Saharanpur. From Saharanpur he had to take another train, which he missed. Thus, he went to Madrasah Mazaahir-ul-Uloom to meet Hadhrat Saharanpuri who received him very warmly. When everyone had left, Moulana Saharanpuri رحمة الله عليه said to Moulana Kifaayatullah: "What was it that you wrote? I find it very strange that a learned person like you could write something of that nature. How can I ever be worthy of such a task?"

"Hadhrat!" observed Moulana Kifaayatullah. "If someone were to say that you are not worthy of it then this is not an objection against your good self. Rather, this is an objection against Hadhrat Gangohi رحمة الله عليه as to why he gave you *khilaafat*? Was it his habit to confer *khilaafat* upon unworthy people? That door from which you have achieved everything is the very same door from which I was nurtured. Hence I also have a right over you."

Moulana Saharanpuri رحمة الله عليه remained silent for a while and then remarked, "You may stay here."

In the evening after Esha Salaah, when Hadhrat Saharanpuri was going home, he changed the sequence of Moulana Kifaayatullah's *zikr*. He asked him to sit in the upper level of the guest room during the latter portion of the night and to make *zikr* loudly enough for it to reach Hadhrat Saharanpuri's house. Hadhrat's house was situated very close to the Madrasah. Upon this instruction, Moulana Kifaayatullah said: "I do not know how to make Zikr!"

Hadhrat replied, "Do not get worried. Continue with whatever you are doing. A person with a similar problem such as yours, once came to Hadhrat Gangohi رحمة الله عليه and he prescribed the same remedy for him."

For Moulana's peace of mind, Hadhrat Saharanpuri presented the proof for this method that it was prescribed by Hadhrat Gangohi رحمة الله عليه. Hadhrat Saharanpuri then departed.

Moulana Kifaayatullah رحمة الله عليه woke up in the latter portion of the night and began making his *zikr*. It was Hadhrat Saharanpuri's habit that he would awaken at the time of dawn, come to the Madrasah and remain there for some time engrossed in deep meditation. The Fajr Salaah would then take place. Accordingly, he came and sat down in the Musjid. After Fajr Salaah, Hadhrat asked him: "How do you feel now?'

"I am now at ease. I no longer experience the condition I was afflicted with," disclosed Moulana Kifaayatullah.

Hadhrat رحمة الله عليه then said: "Very well, now sit here."

He seated him close to his room, entered it and closed the windows. Moulana Kifaayatullah رحمة الله عليه narrates, "I did not know where Hadhrat was sitting or what he was doing in the room. However, I began experiencing a strange feeling that there was a wound on my heart and Hadhrat was pressing it and blood and matter was pouring out. I was very startled by this because I could not see Hadhrat anywhere. He was in the room and the door was closed. This condition lasted right up to the time of *Ishraaq*."

Hadhrat read his *Ishraaq* and then came out of the room.

"How do you feel now?" he asked, emerging from the room.

Moulana Kifaayatullah replied that he was totally at ease.

"Come with me," he requested and took me to the Bukhaari Shareef lesson. Hadhrat رحمة الله عليه seated him and then commenced the lesson.

Moulana Kifaayatullah comments that the amount of *noor* and radiance that he saw emanating caused his heart to quiver. He had never seen such spiritual effulgence before and he desired that Hadhrat should lengthen the discussion. However, Hadhrat's method of teaching was to deliver concise lectures.

Hence, Moulana Kifaayatullah began asking many questions. Hadhrat sometimes elaborately answered the questions whilst at other times he would say: "Do not look for the answers in any *kitaab*. It is not found there."

Sometimes a question would be posed and Hadhrat رحمة الله عليه would give the answer and then he would say that another objection arises here which the commentators have overlooked. He would explain the objection and give the answer as well. In this manner, he conducted the lesson with great ease. Moulana Kifaayatullah then requested Moulana Saharanpuri رحمة الله عليه to allow him to visit Thanabawan.

"By all means, but on your return spend a night here as there is still some rawness left in you," explained Moulana Saharanpuri.

Moulana Kifaayatullah was baffled as to what 'rawness' could be left in him. Nevertheless, he went to Thanabawan and, on his return trip, he remained in Saharanpur for two days.

Moulana Kifaayatullah رحمة الله عليه relates: "I now realised what the 'rawness' was, which previously I was unable to perceive. When I sat outside the room meditating in the morning, I could feel something being filled into my heart and that, actually, was a sense of great happiness and spiritual strength. My heart was imbued with these two qualities. During my first visit, pollution and contamination were erased and during my second visit, this pollution was replaced with spiritual energy."

Hadhrat رحمة الله عليه then said, "Go, Insha-Allah, you will now experience peace of mind."

The above remedy is a direct result of the companionship of the pious people. This is not the work of any doctor. The company of the pious people is necessary to treat these types of ailments. The Sahaabah ﷺ sat in the company of Nabi ﷺ. The *Taabi`een* sat in the company of the Sahaabah. The *Tab-`e-Taabi`een* sat in the company of the *Taabi`een* and this method continues to this day.

Hadhrat Thanwi رحمة الله عليه and Hadhrat Gangohi رحمة الله عليه

Severe spiritual problems are solved easily and comfortably, by merely sitting in the company of the pious. Hadhrat Thanwi رحمة الله عليه recalls: "I used to frequent the company of Hadhrat Gangohi رحمة الله عليه when any doubts or objections plagued me but I would not even get a chance of asking any questions. Without even asking, I suddenly understood the answers. Sometimes, someone else would ask the questions which I wished to pose and Hadhrat Gangohi رحمة الله عليه

would answer it. Sometimes, Hadhrat Gangohi رحمة الله عليه himself would speak on the very same topic that was troubling me and those doubts were immediately obliterated. At other times, absolute silence would prevail over the *majlis* without Hadhrat saying anything at all and all doubts would disappear. I would ask Hadhrat one or two questions and he would say: 'Who posed this question?'

"'Ashraf Ali,' I would reply, eagerly awaiting an answer.

"But Hadhrat رحمة الله عليه would not answer. He would neither reply by saying that I am looking for answers to such simple and easy questions nor would he say that the answer was very difficult to comprehend. He would not even ask me to repeat the question. Nothing at all! Absolute silence would prevail. I later realised that if Hadhrat had answered, then too it would not have clarified the matter as much as it was clarified by Hadhrat's silence."

What is the lesson in this incident? The lesson is that the original grace comes from Allah Ta`ala into the heart of the spiritual guide. This same grace is then conferred to those around the *Shaikh* on condition that there is some relationship with him and they believe him to be the right person for their spiritual development.

However, if you entertain some doubt in him then you will not derive the necessary benefit. Only if the heart is clean and receptive will one attain benefit. The original benefactor is Allah Ta`ala. The heart of the *Shaikh* is only a means of acquiring this benefit. The pure rain that falls upon the marble roof will flow off that roof in the very condition that it originally fell. If there is a gutter that is attached to this roof then whoever comes and stands beneath it will benefit. Water was not created in the gutter. The water came from the skies. This gutter is only the means of receiving the pure water.

It is, however, necessary to maintain the connection with the means as well. If a person has to place some filth in the gutter, the water flowing out of this gutter will be polluted – dirty and filthy water will flow out. The water did not fall from the skies in that

form. It was absolutely clean but, due to the gutter being contaminated, it became dirty.

Clear relationship

This is the example of a *Shaikh*. If he is a true and sincere *Shaikh* who recognises Allah Ta`ala, then whatever benefits Allah Ta`ala showers on him will be absolutely pure. If the *mureed* does not have any faith in the *Shaikh* – he harbours ill thoughts about him and constantly picks out faults in the sayings and actions of the *Shaikh* – this will definitely have an adverse effect on the *mureed*.

Once the *Shaikh* has some reservations about the *mureed*, the *mureed* will not benefit from him. The proof of this is found in the *Hadeeth* as well. Hadhrat Wahshi ﷺ had martyred Hadhrat Hamzah ﷺ in such a manner the he disfigured him completely. He removed his heart and liver and cut his nose and ears. When he accepted Islam after the conquest of Makkah and pledged allegiance at the hands of Rasulullah ﷺ, Rasulullah ﷺ asked him if it was possible for him not to come in front of him (ﷺ).

The reason being that he was reminded of the brutal savagery of his beloved uncle at the hands of Wahshi ﷺ and this caused a great deal of distress to him. Rasulullah ﷺ was concerned that if every time he saw Hadhrat Wahshi ﷺ and was reminded of his uncle, Hadhrat Wahshi ﷺ will be deprived of acquiring benefit from him.

Hence, he (ﷺ) chose this prescription for Hadhrat Wahshi ﷺ because distance does not pose as an obstacle for acquiring benefit for the one who has developed a connection and link through *Imaan*. Whatever has been decreed for us, we will definitely receive. Therefore, this solution was adopted.

It was the habit of the hypocrites to constantly complain to Rasulullah ﷺ about the Sahaabah ﷺ, the most sincere Muslims. Rasulullah ﷺ would say: "Do not complain about my companions. I want my heart to be absolutely clear when I meet them. There must be no reservation for them in my heart at all."

Similarly, the true *mashaayikh* do not like to harbour any reservations whatsoever with respect to their *mureeds* so that they (the *mureeds*) may receive complete benefit from them. If the *Shaikh* harbours any doubts in his heart, no benefit will be transferred to his mureeds but rather an adverse effect will result.

Conversely, a *mureed* as well must not entertain any ill feelings in his heart for the *Shaikh*. It is essential for both their hearts to be linked and, once this link has been established, there will be rapid progress on the path of the *mureed*.

Jalaaluddeen Thanesri رحمة الله عليه with Shah Abdul Quddoos رحمة الله عليه

Hadhrat Shaikh Jalaaluddeen Thanesri رحمة الله عليه had taken *bay`at* at the hands of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. Once, he wrote to his *Shaikh* explaining his spiritual condition. Hadhrat Shah Abdul Quddoos replied:

گرچہ دیر است آہو بچنگ شیر است

Although it is a bit late, but the gazelle has eventually come into the claws of the lion.

With regards to our outer limbs, a stronger person can overpower a weak person using his might and tactical acumen. But those inner-debasing qualities that are within our volition, like that of *nafs-e-ammarah* (evil propensity) and the power to commit evil deeds, these are the snares of *Shaitaan* and to overpower them requires another greater form of strength. Thus, if the *Shaikh's* inner strength is greater, then he can overpower these debasing qualities of the *mureed* and reform his spiritual condition benefiting him tremendously. However, if the poor *Shaikh* is weak then Allah Ta`ala have mercy on him and the *mureed*! *Aameen*. Both of them require His mercy.